The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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DESPOTISMS AND DEMOCRACY

IT IS deplorable that the Methodist Federation for Social Service, in a widely publicized statement, should have permitted itself to become a propaganda instrument for the Communist-inspired attack upon the Vatican in the so-called survey made by Dr. Harry F. Ward, one of the secretaries of the Methodist Federation for Social Service, and, much more significantly, the chairman of the American Committee against War and Fascism. This latter organization notoriously is dominated by Communists, and seems to be far more concerned in defending and, if possible, extending the world-wide revolutionary interests of Soviet Russia than it is in working for peace, and protecting free institutions against dictatorial régimes. Only a short time ago this committee issued a pamphlet written by Dr. Ward and A. A. McLeod, chairman of the Canadian League against War and Fascism, under the title of "Spain's Democracy Talks to America." In a special note the joint authors of the interview with many of the leaders of the United Front government of Spain, acknowledged their indebtedness to Anna Louisa Strong, "who took the notes and compiled the material" for the interview. Miss Strong for years has been a propaganda agent for Moscow, editor of the English language Communist newspaper published in Moscow. There are, of course, many members of the League against War and Fascism who are not avowed Communists. They are zealous pacifists, or zealous "liberals"; but the committee, both here and in Canada and in Europe, is one of the many devices contrived, and directed, by the Communists for the purpose of promoting their own interests through the misdirected cooperation of less sinister forces.

According to the newspaper statement issued by the misled Methodist Board for Social Service, Dr. Ward's survey was made "after careful study

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of the Vatican's relations with Spain, Germany, Italy and the United States." This "careful study" leads him to draw such utterly ridiculous conclusions, that the only explanation would seem to be that Dr. Ward accepted without qualification, lock, stock and barrel, the extreme thesis of his Communist associates regarding the position of the Holy See, and ignored all the facts which contradict the Communist thesis. For Dr. Ward goes so far as to declare positively that "the issue is not religion and anti-religion. . . . The issue is not Fascism or Communism; it is Fascism or democratic government. The Pope put his attack on Communism in between those of Hitler and Mussolini. He became their ally. That means settlement of the Catholic educational question in Germany as it was adjusted in Italy. The Vatican is one of the international triumvirate lined up to destroy democratic government and restore autocracy. . . . The Pope says plainly that many of the elect have been deceived into political cooperation with Communists and this must be stopped. So when the democratic procedure leads to a condition of all anti-reactionary forces to protect democratic government against Fascism, democracy must be destroyed."

If Dr. Harry A. Ward had paid any honest attention, in his study of Vatican relations to European dictatorships, and revolutions, he would not have made so deceptive (unintentionally deceptive, no doubt, but unquestionably deceptive) a statement as that "the Pope put his attack on Communism in between those of Hitler and Mussolini," and that "he became their ally," without stating that the Holy See was exposing and denouncing Communism, and warning the world of its subversive effects, long before the Italian and German dictators arose to direct the European reaction against Communism, but on grounds higher than and utterly distinct from the nationalistic, racial and class interests represented by the dictatorships. At the very time that Dr. Ward was making the preposterous charge that the Pope had become Hitler's ally in a concerted effort to overthrow democratic governments in the interests of autocracy, the dean of the German hierarchy, Cardinal Bertram—who certainly ought to know more about the Vatican's policy than Dr. Ward and his Communist associates—was declaring that the Nazi government must be resisted by the people of Germany because it had violated all the solemn pledges it had given the Vatican to respect the Church's right to freedom for education, and was attempting to sever Catholic children both from their religion and from their parents.

If Dr. Ward, and the Methodist Federation for Social Service, which he has so badly misled, really desire to know the views of American Catholics on this tremendous issue which now confronts the civilized world, they should read the statement issued by the American bishops through the Administrative Committee of the National Catholic Welfare Conference at their annual meeting a week ago. The Catholic Church is not allied with the despotisms. Its bishops in the United States thus state its true position:

"In the world-wide conflict of today between two diametrically opposed philosophies of life, the spiritual and the supernatural on the one side, and the materialistic on the other, there is no place for indifference or neutrality. The forces of atheism and neo-paganism with their offspring Communism and despotism are attempting to rob life of all that is spiritual and supernatural. The fate of western civilization which is rooted in Christian principles is bound up with the outcome of this struggle.

"The dictatorships in the old world and in the new which have robbed men of the gift of faith, of spiritual and intellectual freedom, have subjected them to a régime of fear and force. In every quarter of the world where the Christian order has been destroyed, the process by which this was achieved was always the same. There were promises in one case of a larger share in the powers of government, in another of a restoration of national sovereignty and prestige, in still another of a juster distribution of property and wealth. Class antagonisms were aroused, the régime of law was set aside, men were encouraged to yield to the herd passion for murder and destruction and to the herd instinct for blind submission to a leader.

"Grim experience has given the lie to the promises and pretensions of all the founders of the modern despotisms. Those who are compelled to live under their tyranny have not the right to think, to read or to pray, except by the grace and favor of their despotic masters. The people fear and are feared. The prying eyes and the strong hand of government follow them into every detail of their private lives. All the natural instincts, friendship, family affection, reverence for what is noble and true, must be subordinated to the overreaching claims of society. Fear of domestic enemies begets fear of outside foes until every communistic or totalitarian state becomes a mere agency for the maintenance of greater and more oppressive military establishments. Militarism flourishes as it never has flourished before and nobody can foretell when the spark may be set which will involve the world in a universal conflagration of death and destruction.

"To remain indifferent to what is happening before our very eyes is not only blameworthy but criminal, and for Catholics such culpability is doubly grave because they have before them a clear and explicit program of action. For more than half a century the Popes, in their encyclicals, have been calling on Catholics and all believers in

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religion to make common cause against a common enemy. If it is now necessary to attempt the arduous task of providing a new outlook in philosophy, politics, economics, science and education, and of striving to restore the Christian ideal of marriage and the family, it is because the pleadings of the Popes fell on deaf ears. Every word in these encyclicals brings into the clearest light the accuracy with which the Popes diagnosed the ills of society and the sureness with which they prescribed the most effective remedies.

"These encyclicals were issued to check the devastating course of the forces of error and disorder that were destroying spiritual values in life and uprooting all that was best in society and civilization. There is no evil of the present, whether it be exaggerated nationalism, Communism, state absolutism, social injustice, class warfare, or any of the multifarious evils arising from the inequitable distribution of wealth and property, which was not analyzed and evaluated in these authoritative utterances of the Supreme Pontiffs. These encyclicals contain a complete and systematic statement of Christian political and social philosophy, and a working program of action for all who are desirous of correcting the evils that are rampant in the world today.

"Error can be checked only by truth. Catholics in common with millions of non-Catholics who are bewildered by the multitudinous theories of life and conduct which are presented for their acceptance, need definite schemes of action and a clear and well-rounded philosophy of thought and conduct. The issues at stake are vital and call for concerted and unified action."

Week by Week

PUTTING the machinery of social security in motion, the federal government began to gather statistics concerning the nation's industries and workers. The ultimate effect of insurance legislation must depend to a large extent upon the amount of cooperation received. Costs, which of necessity will be heavy, can be shifted in ways hardly controllable by law; and vigilance as well as a modicum of good luck will be needed to assure a justly balanced social taxation. We do not believe that health insurance should be organized on the same basis until what has been undertaken is carried through to a relatively successful conclusion. For this, with its unavoidably heavy costs, might well fail and bury old age pensions under the heap of its own ruins. Indications were, to be sure, that a veritable industrial boom has started. Certain inflationistic aspects of the upturn were evidently viewed with misgivings at Washington, since the presence of foreign money in the investment markets would not itself be a serious problem. This money would, of course, guarantee to wealthy Europeans a share in any profits from a "national economy" here. But the chances are far greater that a swing back toward a measure of international financing is probable, either with a war or without one. Artificial credit and trade restrictions redound to nobody's advantage in the long run, and the fact seems perfectly well understood in Washington. Predicted changes in Mr. Roosevelt's entourage did not materialize, apart from Professor Rexford Tugwell's resignation and entry into business enterprise.

The Trend of Events

CURRENTLY the attitude of observers is that the outbreak of war is not immediately probable. This view is based upon the assumption that the "Fascist" powers are not yet strong enough to resort to arms, and that their position is bound to grow much weaker as soon as Great Britain brings her fighting equipment more nearly up to date. Up to a certain point this is a sound diagnosis, which reckons with the social and economic benefits which Germany or Italy has tried to get out of militarization. Yet it is not inconceivable that the fighting strength of the first of these countries may be far greater than is currently assumed. So many misconceptions have prevailed concerning Hitlerism that the current impression may turn out to be the greatest of many delusions. As matters stand now Germany could, we believe, risk a war with Russia for control of the border states without having to fear much serious opposition from the west. The biggest single military weakness is a shortage of oil, and this shortage could, we understand, be relatively well surmounted by the middle of 1937. That a conflict is desired just then seems improbable. But there is so much tension in Europe, and nerves have been so frayed, that an unpredictable minor incident might well blow up the whole diplomatic edifice. Accordingly we must not think that Britain is at present the deciding factor; and we cannot altogether credit assumptions that she is likely to be in a controlling position for several years to come. If this is so, one ought, to be sure, to be wary of expecting the worst and still prepared for it. Every American may therefore ask: is our diplomatic and consular service adequate? Does the staff consist of wholly dependable people, or is it in part made up of foreign subjects whose reliability is open to suspicion? The policy of refusing to intervene in behalf of nationals has manifest limits; for though the risk of war must be avoided, there are rights to which the citizens of any country must lay claim. These include the natural claim to fair, honest and intelligent treatment.

A Point concerning Europe

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"ALIGNING class against class" is an activity extremely objectionable to the upper class when it is done with a "socialistic" spirit, and to the lower class when done "fascistically." There are, however, classes, whether consciously aligned or not. No clearer display of the fact would be possible than the many provided recently by the financial pages of the newspapers as they announced for one corporation after another, so great an extra dividend for this class, so great a bonus or wage increase for this other. President Angell of Yale, currently under fire himself for appearing too class conscious, last week spoke with much sense to New York's Chamber of Commerce about preventing antagonism and preserving the kind of democracy that cannot live when that antagonism becomes sharp: "We must breed a sufficiently vivid form of intelligent social altruism voluntarily to forego some of the individual prerogatives which in a simpler day we could properly and successfully claim." Considering chiefly philanthropy, he thought it had to be replanned. People with possessions have to give away money, surely, and they must also, if they wish to prevent class strife, cede "prerogatives"—power—which they feel came to them deservedly. They cannot tarry too long either. The primary interest in all the labor union news, and the new labor political news, is that the lower class is organizing first to demand the prerogatives which must be shifted to labor for the sake of peace, and then to take them in an antagonistic spirit or perhaps to be denied them in an equally antagonistic spirit.

Voluntarily to Forego

NO CAREER in a long while has been more fascinating than that of Madame Schumann-Heink, who rose from simple circumstances in her native Prague to become the best known and most admired of modern singers. She was a woman devoid of all those charms which the magazines, the movies and the beauty experts assert are necessary for feminine success. In American parlance, she was as big as a house. Her calves were seldom displayed, but we imagine they would hardly have appealed to the late Mr. Ziegfeld. A countenance possessing motherly charm was singularly homely, rugged as a face from some honest old German print. Even her voice, beautiful and resonant though it was (there will never be, one feels sure, a comparable Erda, or so delectable a singer of German folk-songs), was after all not noticeably more lovely than a number of other voices. Strange though it may seem, in view of so endless a number of contemporary theories, Schumann-Heink appears to have triumphed through personality. Father Gerard Hopkins once wrote a series of brief reflections on beauty, asserting that there was beauty of the body only, then beauty of mind, and then beauty of soul, the last the result of character. This woman was an epitome of the enduring feminine virtues. She was motherhood, without sentimentality. She was goodness, especially to those in need of kindness unblended with other things. And she was unreservedly proud of her gifts and willing to use them generously. The American people liked her because she was natural. We set this down as a strange but instructive phenomenon.

Personality Plus

"WHAT good are Latin and algebra?" This favorite question has been ringingly answered by the town of Paulsboro, New Jersey, in the words: "No good at all." We read in the news reports that, subject to electoral approval in February, the Board of Education of this place will suspend the general classical course for all students except the small minority preparing for college, and will concentrate instead on making the girls good housewives and the boys handy household craftsmen. Latin, algebra, geometry and probably all foreign languages are hopefully slated for the dust-heap, and the remaining academic skeleton will apparently consist of the four years of English and one year of American history required by law. The reasons given by the supervising principal are, the high percentage of failures recorded under the present régime, and the fact that most of the Paulsboro students will go into industrial work in the immediate vicinity of the town. This case is significant of a change that has been gradually working under the surface of the country's public education program—a change which we regard as unfortunate and ominous. Granted that the classic curriculum needs modification in the more immediate interests of those students who are not preparing for college; granted that this modification should embrace certain of what are termed the "practical" branches—surely it is a very far cry from this to a deliberate scrapping of almost the whole cultural content of high-school education. By definition, the student who is not going on to college will say his farewell to formal schooling when the high-school doors close after him. What is behind the spreading determination to impoverish even this minimum of formal schooling is worthy of thought and investigation. The classical and cultural courses were originally the mark of leisure and privilege. They represented a "gentleman's education." The insistence on their inclusion in the public-school program was the specific token of democracy in action. If the beneficiaries of this action are deliberately renouncing the freely offered tools of general culture, it can only mean that they are too badly taught, by school, by home or by community life, to know what they are doing.

Renouncing Culture

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WAR IS NOT INEVITABLE

By JOSEPH F. THORNING

IS WAR inevitable? Has the peace machinery of the world completely collapsed? Or does time remain in which to rally the scattered and discouraged battalions of peace?

The most obvious facts point to conflict. In the first place the military, naval and air budgets of the major powers have increased to a total of $5,000,000,000, $1,000,000,000 more than the total expenditure for arms in 1913-1914. The standing armies of Europe in point of numbers, equipment and training compare not unfavorably with the military establishments of Kaiser Wilhelm or the Czar. Indeed, bombing planes, tanks and motorized units impart to modern armies a striking power notably superior to that of the old-line infantry and cavalry.

On the other hand, the resources of contemporary statecraft and diplomacy seem pitifully weak. Critics sneer at the failure of the League in Manchukuo and Ethiopia. Civil war rages in Spain, while the Marxist and anti-Marxist governments watch the outcome with a view to its repercussions on a new balance of power. All chances for a revival of the concert of Europe vanished in the flames of Spain in revolution.

Two years ago it was the fashion to say that the peace of Europe was at the mercy of an incident, that a clash on the frontier or a political assassination would reenact the tragedy of Sarajevo. But the past twelve months have witnessed a succession of incidents and a prompt resolution of crises. Hitler marched into the Rhineland—and a few tears were offered as a tribute to Locarno. Il Duce scarcely paused in his conquest of an African empire, although the British fleet mobilized in the Mediterranean. Hungary flaunted the Treaty of Trianon by a decree of conscription, while Austria is still poised between the teeth of Germania Magna and the jaws of Italia Irridenta. In other words, incidents have become as common as blackberries without eliciting anything more serious than a flurry of diplomatic notes and dramatic duels between rival departments of propaganda and public enlightenment. More than one spark has fluttered about the powder barrel but as yet there has been no detonation.

Does this signify that the nations have learned a lesson from the World War? Do the gold-braided gentlemen in the Foreign Office fear that the populations will no longer submit passively to mobilization and slaughter? Or are they merely being held in check by canny chancellors of the exchequer, who are hard put to it to finance past conflicts and are not eager to pile up fresh deficits for arms, pensions and adjusted compensation certificates? There must be some explanation for the self-restraint, patience and serenity of Maxim Litvinov, Anthony Eden and the Baron von Neurath.

The explanation is simple. It is to be sought not in the monthly statements of the Bank of France or the Reichsbank but in the curt pronunciamentos of the General Staff. "There will be no war," I was assured recently by one of the ex-officials of a great continental power. Questioned more closely, he declared: "The army is not ready. Until the necessary preparations shall have been made there will be plenty of talk but no action." This was a gentle reminder that even as we weighed the possibilities of conflict the artillery emplacements were in process of construction, the hand grenades and bombs were being accumulated in quantities and the human material was undergoing discipline in civil life as well as on the parade-ground. Perhaps the time-tables of the High Command show the day and hour for departure to the front.

No wonder then that ace newspaper reporters like John Gunther, Walter Duranty, H. R. Knickerbocker and the late Frank Simonds have often expressed the view that war is inevitable and that not as a matter of remote conjecture but as a distinct probability in the next two years. The citizens of the world who fight the wars which are so nicely calculated by generals with a talent for strategy and described by journalists with a flair for adventure will star in the rôle of targets and marksmen.

The latter are momentarily enjoying a breathing-space in which they can clamor for old-age pensions and unemployment insurance that in all likelihood they will never use. They can treat themselves to the luxury of agitation and to the delights of an imaginative leisure in the future in the pause between crisis and catastrophe. After all, each generation doesn't do much more than live in the interval that separates a post-war from a pre-war era!

I for one refuse to acquiesce in any such preconceived view of history and human nature. Man may be a combative animal who nurtures a longing for escape from the humdrum details of ordinary existence, but a few shouts of ecstasy on the Marne are succeeded by weeks and months in trenches that sicken the senses more abominably than any routine occupation of civil life. The politicians who operate the government and the military men who plan the grand strategy of wars

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have demonstrated that they can, if they will, postpone the outbreak of hostilities. Why are they powerless to make the postponement indefinite?

Would any one argue that the delay we have witnessed with reference to mobilization and war in the past two years has worked any injury to peoples or nations? If this were the second year of a world war (or even the fag-end of the initial twelve months) would not the average citizen be sick and tired of the whole performance? Or are there public-spirited individuals who would relish the opportunity to plead with the taxpayers to purchase Thrift Cards and to put their life-savings in Liberty Bonds? No doubt there are dollar-a-year executives and five-minute orators whose potentialities or ambitions would never be realized except in a wave of national hysteria and war hate.

The average citizen, however, has a right to believe that what has once been avoided can be avoided again and that if wars can be postponed because the munitions factories are not operating at peak efficiency they can also be deferred in the interests of a common humanity and the needs of some measure of normal existence. As long as men exercise their faculty of free will, war is not inevitable. There is no physical law governing the clash of steel and the shedding of blood. In the years which intervened between 1918 and 1935, many a peace advocate preached that mobilization was to be checked at all hazards because mobilization meant war. Mobilization, of course, is not a measure of social prophylactic, but it may be observed that British mobilization of warships at the height of the tension over sanctions against Italy did not inevitably lead to the shelling of Malta or the bombardment of Naples. Our leaders (and ourselves) have a free choice in the matter now and they will elect their course of action with equal facility in 1938 or 1939. In the meantime, they can, if they will, continue to ease the economic barriers that have brought on the tension of the past few years.

No doubt some zealots will be impelled by the military success of the nationalist forces in Spain to urge the desirability, nay, the inevitability, of a crusade of conservative, Christian nations against the Soviet influence throughout the world. Before undertaking such a task it might be well to see what fruits of a new social order the victory in Spain will bring forth. In the light of reconstructive efforts there, it may be possible to widen the channels of social and economic opportunity to such an extent that the rubbish of Communist materialism will be swept into midstream, washed downstream and carried far out to sea. In short, it is just possible that peace will prove a more effective therapeutic than slaughter. Christians have an obligation to believe in and work for the inevitability of peace. For if war is inevitable, so is Bolshevism—and for the same reasons.

Family Affairs

Cross-section of an imaginary parish—lines not to be taken too seriously!

Michael is so tender hearted
He doesn't like to wound his priest,
And so, in going to confession
First Fridays and each major feast,
He names with care some venial fault
When he has crossed the curtained portal;
He names his venial sins but never
Mentions the mortal.

At five a. m. though sound asleep,
By six she's cantering in the park,
And she was never known to keep
Friends waiting for an evening lark.
Yet for the noon Mass, do her best,
Arrives at "Ite, missa est."

When Father takes the basket round
It's joy to hear the heavy sound
Half-dollars make, the crackle too
Of crispy greenbacks not a few.
When altar boys or Mr. Winkle
Take it, what a tiny tinkle!

Bess was very pretty and young
And wore tomorrow's style;
She was the parish belle. Among
Gossips a crooked smile
Greeted her when she passed, then they
Ripped her from left to right,
Predicting terrible things. Today
Bess is a Carmelite.

A convert to the City of God,
Among her zealous tenants,
John cut his mother's horsehair sofa
To make hair shirts for penance;
He smashed the Methodist windows, and
When jailed for this infraction,
John thought his deeds were what was meant
By "Catholic Action."

Miss Prism lived too long among
The Roger-Williams type of people;
Returning, thought that Christians should
Have faces longer than a steeple;
Should seldom smile, should never laugh,
Should be as dour and stern as Knox.
Poor lady will be scandalized
To find God's heaven unorthodox—
For isn't it a dreadful thing
That saints rejoice and angels sing!

BENJAMIN FRANCIS MUSSER.

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SHOULD WE GET TOGETHER?

By GEORGE THOMPSON

Cooperative effort between various religious groups is a major contribution to the safekeeping of American democratic institutions. This has been said previously in THE COMMONWEAL *by eminent priests and laymen. We are happy to find it eloquently restated in the following paper by a West Coast Catholic leader, Father George Thompson. He lays especial stress on the fact that the value of the Constitution "depends upon the intelligence and character of the citizenry," who alone can make it live.—The Editors.*

IT IS safe to say that Catholics are satisfied with our present "form" of government. We are not hankering for a monarchy or a dictatorship. We prize our constitutional rights and the essential liberties they are intended to secure. Abbé Klein expressed what we feel when he wrote as follows:

> The Gospel, written for all times and for all countries, accords with all political and social forms; and if it were necessary to find for it, not an essential solidarity, but a real affinity, one must confess that the republican and democratic institutions of today agree better with its spirit of fraternity and respect for human personality than the institutions of the past.

But while we are satisfied with our "form" of government, we are not so pleased with the way many of our fellow countrymen have neglected its spirit. Know-nothingism, A. P. A.-ism and Kuklux Klanism were not only manifestations of anti-Catholic madness but they were, from a patriotic point of view, tragic betrayals of the basic principles of American democracy. The Smith campaign is still fresh in our memories and it is hard to forget and forgive the base malevolence of corrupt propagandists who employed every sort of misrepresentation and calumny to wreck the ambitions of a good and able man on account of his loyalty to the Catholic faith. If people voted against the former Governor of New York out of sincere and honest motives no one has a right to find fault, least of all a Catholic; but when the hostility was the exclusive outcome of prejudice and bigotry, then you have not only a great wrong done a great man, but what is more serious, you are destroying the very life and substance of our democratic institutions.

Fortunately, however, evil frequently exercises an energizing influence upon the good, and thanks to the patriotic devotion of innumerable fair-minded men, our body-politic still possesses ample power of recuperation. Disgusted and indignant with such perversions of citizenship, they began to discuss the problem in common and they came to the conclusion that some cooperative effort should be made with a view to counteracting the disruptive forces of racial and religious animosity, and bringing about wiser and friendlier attitudes in all our social, economic and political relations. The outcome of this high resolve was the establishment of the National Conference of Jews and Christians, and since we are to be the beneficiaries of its good work it is advisable that we should understand its nature and purpose and the rightful claim it makes upon us for encouragement and support.

To clarify our understanding of its character and aims, let us carefully note the objectionable things which it formally excludes. First of all, it avoids anything and everything that would involve any surrender of Catholic principles. It does not assume that one religion is as good as another; it does not advocate united worship; it does not seek to promote any sort of religious unity. The Catholics, Jews and Protestants who set the conference going were clear-headed and well informed and fully aware of the pitfalls to be avoided. Our non-Catholic friends understood the principles to be safeguarded in enlisting Catholic cooperation and they anticipated the inevitable requirements of competent authority before seeking any sort of permission or approval. The character and standing of distinguished priests who have been permitted to tour the country and share its work ought to be sufficiently reassuring.

Granting then that the conference is blameless in conception, what, we must ask, is the positive good it undertakes to procure and in what way are its principles and methods in harmony with our own habits of thought and teaching.

Every legitimate government is the embodiment of a moral ideal. It is the inevitable outgrowth of man's social nature and is intended by the Creator to uphold the inalienable rights and dignity of men and to secure to them peace, prosperity and happiness. Theoretically a democratic form of government is admirably adapted to this end. It offers a fair competitive field to character and talent, and keeps its rulers responsive to the interests of the people. Our Constitution safeguards immutable principles of right and wrong and keeps all legislation within fairly well-defined boundaries. We may need more constitution than we now have, in the interests of human values now imperiled, but even so, it provides for a growth and an enlargement commensurate with the times and in keeping with our country's needs.

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But no constitution, no matter how admirably inspired and framed, is automatic in its operation. Its practical value depends upon the intelligence and character of the citizenry who alone can give effect to both its spirit and its letter. And here is where many of our people have miserably failed and here is where the Conference of Jews and Christians finds its call to do something for the truth and integrity of American democracy. For its central thought and purpose is that we are all partners in a vast and noble enterprise—the carrying on of these United States—and that there is no way to make a success of the business except to impose upon all human relations the God-given laws of justice and charity. It asks people of intelligence and good-will to be genuine Americans; it begs them not to discriminate against worthy men on religious or on racial grounds; and it exhorts them to willingly concede to others the same measure of liberty they desire for themselves.

But the Conference realizes that the diffusion of such sentiments in a large and lasting way requires something more than earnest exhortation. Prescinding from the relatively small number of purposely malevolent, it knows that there are vast bodies of people who in their manifestation of hostility and prejudice are more or less the unconscious victims of their own ignorance and bewilderment. Hence the determination to inaugurate a campaign of exposition and enlightenment. Multitudes are mentally and morally rooted in a bad tradition and it is futile to waste efforts upon symptoms if the tradition itself is permitted to endure. To uproot bigotry and prejudice and purge away the hatred these engender, to bring about sympathetic understanding and good-will in all our relations, an intelligent method must guide our efforts to enlighten and reform. First of all, people must be led to investigate the rational basis of their prejudices and to follow truth wherever it may lead them.

Catholics, it need not be said, accord a cordial welcome to a spirit of honest inquiry. We know that our religion has everything to gain and nothing to lose from a calm, judicial weighing of the evidence. There are unfortunately many people who harbor the conviction that our ostensible loyalty to democratic institutions is something less than sincere. They imagine that in our secret hearts we are yearning for a union between present-day America and the Catholic Church, or they feel that our loyalty to the Pope, a "foreign potentate," puts upon us an enslaving obedience incompatible with whole-hearted allegiance to the authorities of our country. With some it is a fear of our imaginary political power. The absurdity that the Pope dominates all our voting is associated with the other nightmare that Catholic dominance in government would extinguish all their cherished freedoms and spell destruction and death for every form of non-Catholic effort and achievement.

Some of our Jewish brethren very sincerely hold that our doctrine of the crucifixion perpetuates hostile and revengeful feelings against their religion and their race. Recalling the bitter memories of persecutions suffered at the hands of Catholic peoples throughout the course of centuries and mindful of offensive epithets that still rankle, they have too hastily concluded that it is impossible to teach Christ and Him crucified without providing fresh incitement to anger, hatred and ill-will. Then too, taking the relative fewness of their number as a *prima facie* evidence of ancestral innocence, they sometimes lack advantage of the humbling thought that they too had forebears who engaged in the same unamiable occupation. There is a long list of misconceptions and erroneous opinions but it would be a mistake to minimize their practical bearing on human relations because they necessarily seem so unreasonable to us.

The hopeful and reassuring thing about it all is this: We find that a few hours' discussion with any open-minded group of Jews or Protestants will do much to dissipate their grievances and misunderstandings, with the result that everybody is in a freer and happier and more lucid state of mind. We have seen the change take place and heard them gratefully acknowledge that they felt better for it.

To be sure, we have had to humbly and frankly admit that Catholics, both clerical and lay, have frequently failed to make themselves edifying embodiments of living faith and goodness. Frequently, in the past, religion has been used as a cloak to cover the cruelty of perverted passions or the heartless rapacity of inordinate greed. But immoralities of all kinds must be tracked down to their real source. They are sins against the light and tragic surrenders to the world, the flesh and the devil. They furnish no valid argument against the truth and grace of the Catholic faith for they can never be shown to be the logical outcome of its teaching.

The Conference of Jews and Christians has already brought innumerable groups together where these and similar matters have been frankly and fully discussed. It has provided Catholics with the desired opportunity of making their position clear and the cause of truth and good understanding has been effectively served.

The priests who have been engaged by the conference for "heavy duty" and extensive journeys will naturally be men of exceptional talents and attainments, and they will give the movement vitality and force from the Catholic side, but priests and laymen of more modest abilities can do invaluable work among their immediate neigh-

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bors and on their own home grounds. The purpose of the conference is not to make converts but to remove obstacles which stand in the way of mutual understanding and social peace. Nevertheless various impulses give people their first start on the path to Rome and it is barely possible that out of all this questioning and answering, reading and reflection, some few may go beyond the fixed goal of the conference and rediscover what Chesterton sought and found — "not a Church that is right when they are right, but a Church that is right when they are wrong."

The question of toleration calls for some consideration, because this is a matter which may awaken some Catholic scruples and on the other hand, it is the very objective which the conference seeks to achieve. Now there is toleration and toleration, and let me say abruptly that the conference is advocating the right kind. Theologians clearly distinguish between dogmatic toleration, a sacrifice of truth which is never justifiable, and civil toleration, which puts up with a lot of things because it is the only reasonable and practical thing to do. In regard to non-Catholics generally, our moralists teach us that no one should be constrained to embrace the Faith, that God alone is the judge of conscience, and that it is our duty to love all men irrespective of color, race or creed. We would naturally wish everyone to be Catholic, because we believe our religion to be God's truth and God's grace, but in the face of existing realities we uphold the respect and protection of persons as a sacred duty which our religion enjoins. Father Michel Riquet, S. J., formulates authoritative teaching in his admirable essay on "Church and Tolerance" (*Thought,* March, 1929). He writes:

> This is the essential fact: the Church does not forget, and has never forgotten, that if the untrammeled existence of evil and error is neither a right nor a good in itself, it may be the inseparable condition or the inevitable consequence of that well-being and that liberty which every government is strictly obliged to safeguard, that is to say, public order, the public peace, the right of every man never to be constrained to act or to believe against the dictates of a sincere conscience and the evidence of right reason; the right also to immunity for any exercise of his activity and for any expression of his ideals which is consistent with the common weal, social peace and the legitimate protection of the rights of others.

And although Père Yves de la Brère, whom the writer goes on to quote, is writing with his own country in mind, there could be no more faithful echo of the official teaching of the Church or no sincerer expression of the Catholic mind than this which the following words convey:

> If we vindicate a régime of common liberty for all, within the limits of public order, we intend to respect, with the loyalty which becomes men of honor and Christians, its normal consequences, to the advantage of others, even should the Catholics of our country possess some day the force necessary to suppress, or merely harass, the religious liberty of their heretical or infidel compatriots.

These principles of civil toleration are part of the traditional teaching of the Church. We should make them clear to ourselves, if we have been hazy on the subject, and thus we can carry the conviction to our separated brethren that "conversion" and "coercion" are not synonymous terms in the bright lexicon of Catholic evangelism.

The last point about the conference and the most important of all, although it is implied in the character of its members rather than expressed in its formularies, is the fact that its efforts presuppose an adherence to fundamental truths of a natural order, without which there is no rational justification for democratic teaching at all. The Jews, Catholics and Protestants who are interested in the conference have this basic coherence and consistency, that they believe in God, in moral law, in human responsibility and a future life. As Chesterton reminds us in his essay on "The Future of Democracy": "There is no basis for democracy except in a dogma about the Divine origin of man." The poorest and weakest man takes on colossal proportions if he must be regarded as a child of God, endowed with dignity and destiny, and an inalienable right to do the will of his Maker and save his immortal soul. He has the glorious rights of manhood and God-given standing-ground against all tyranny and oppression. But if he is to be appraised as an animated assortment of chemicals—of the earth earthy in his origin, being and destiny—then there is no sense in talking about democracy, about rights and duties and liberties; there is no use talking about anything because materialism is not only the death of democracy, it is the suicide of thought itself.

When the question of disestablishing the Church of England was being discussed, Newman opposed it because he considered it "a serviceable breakwater against errors more fundamental than its own." In view of the subversive forces at work in our own country for the overthrow of all that upholds civilized, contented living, should we not prudently consider our need for "breakwaters" and the need of natural allies for the defense of our common heritage? As far as social and political forces are concerned America is predominantly Protestant. It is the justice and good-will of men representing this major influence that makes possible the cooperative work of the conference. Jews and Catholics would be sadly handicapped without them. A fair share of Catholic encouragement and support will be the best expression of our gratitude.

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EVERYBODY'S FOOTBALL GAME

By HERBERT REED

FOOTBALL comes nearest to attaining a national democratic ideal in the world of sport with the annual meeting between the teams of the Army and Notre Dame. This, above all other encounters, is the people's game, most representative in its playing personnel and in its background. Its more than two decades of existence as a national institution have enriched it sentimentally, thrown up its salient figures against a vast background, and added to the reputation of both participants not merely as sportsmen, but as college sportsmen.

Especially significant in these days of ballyhooed coaches, I think, is the fact that since the two have been coming together, their preparation for the encounter has always been entrusted to their own graduates. Notre Dame, already nationally known as one of our foremost institutions of learning, made its first national football reputation by defeating the Army in the days when the great Knute Rockne was a player. The Army as a football institution of national caliber was already established. What more natural than that the two should go on, one a civilian, the other a military institution, in bringing the fruit of the best possible technical instruction in our most fascinating of all games to the public view of not only its graduates but to the country-wide attention of the public at large, with which their graduates have had so catholic a contact in after life!

Cadet and undergraduate alike have had their hours of anguish in defeat, have learned how to endure them without wincing, and their hours of victorious flourish, which also have left them unspoiled. It is possible that their "volunteer alumni" suffer more in defeat and glory more in victory, but to this observer the worth-while feature of this is the fact that this suffering and this glorification have been spread, in the case of Notre Dame, over never fewer than thirty-eight states, and in the case of West Point, throughout the United States and its possessions.

Of further vital value to the public at large is the latter's realization that in the case of neither institution will worldly possessions advance the player one step toward his ultimate appearance on the striped field of the Yankee Stadium in the uniform of the institution of his choice—a lesson of vast moment in these times. Again, no "blood lines" as the horsemen call them, of a selected racial ancestry, will further the ambition of the student and player. In a word, this is no Nazi game, but an encounter rooted in the American spirit.

We have then, a vital American spectacle, which in itself would be perhaps sufficient to fill the 80,000 seats which were sold out months ago. But to the lover of football there are other attractions. There is, each year, the opportunity to see in action two teams perhaps more meticulously prepared to show the merits of the game at its best than any two that could be brought together. There are years, of course, when there are disparities in the available material, since young men attend both institutions not primarily to play football. In such cases mistakes will be made in action, but over the more than two decades I know of no game in which errors are more heavily penalized. When the teams are closely matched it takes only a single error to turn the tide of victory one way or another. Thus it has come to be known as "the perfect coaches' game," and in the sense of its technical perfection no greater tribute can be paid to it.

Again, there is the pleasing contrast of methods, since each coaching system represents a distinct method of approach to the task in hand, a distinct school of instruction. And both schools have profoundly influenced the playing of this most virile of all games the country over. The result has been that an "Army-coached" or a "Notre Dame-coached" team in any other institution has been readily recognizable. Here then, are two fountainheads of football lore.

In the early, experimental days, the Notre Dame system made its first groping steps toward its present high eminence, under the Chicago method, as passed on from Amos Alonzo Stagg, of Yale. In like manner, although the early soldier teams were put into the field by Army men, the memory of one of whom is preserved in the Michie Stadium at West Point, there was a distinct Yale and Harvard influence at work, the Harvard influence at last predominating in the teaching both as a cadet and coach of Colonel Charles Dudley Daly, retired, of Harvard, and Major Ernest Graves, retired, from North Carolina, who gave the system of modern line play to Harvard. Since then, and under a rather revolutionary change brought about by Major Ralph Sasse, at present head of the R.O.T.C. at Mississippi State College, and coaching there, something of the method of "Pop" Warner, of Cornell, the Carlisle Indians, Pittsburgh, Stanford University, and at present mentor of Temple, was introduced. Today, although all these influences remain somewhat in evidence, each institution plays its own type of football.

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The revolutionaries at Notre Dame, as probably everybody knows, were Gus Dorais, now coach at Detroit, and the late Knute Rockne, who at the height of his career was everybody's neighbor and teacher. It is safe to say today that no one can play football anywhere without owing something to Warner, to the Army, and to Rockne. All were pioneers in the true sense and performed prodigious feats of coaching in preventing the game from becoming static. But as the years draw on, and despite the numerous innovations in detail that bright minds of the gridiron have made from time to time, the two methods that yearly clash in the Yankee Stadium have held their forward place in the general scheme of gridiron things.

Granted that both systems are sound, as we know them to be—sound to the last detail—we are thus able to come up to the big game with the assurance that victory and defeat are in the hands of the players, and that fundamentally the better group of men will win, which is the purpose of the game.

For the old player, and the expert among the "volunteer alumni" of both institutions—and their name is legion—the intellectual pleasure in the play is to be found in the movement of the human pieces on this brown chessboard of the Yankee Stadium. For we have reached the point in the season when we know that these human chessmen have been so carefully molded and shaped that their values as rooks, castles, knights, etc., will stand out sharply—crisp, swiftly-moving images, whose deftness is a sheer delight. Whether a man play end, running back, blocking back, running guard, triple threat, he will be at this stage and under these two remarkable systems, so clearly master of his duties, that his likeness to a piece at chess is not an exaggeration.

In the case of the backs a miscounted step will stand out as an error that is plain as a pikestaff. It is perhaps this precision that has accounted for the fact that the teams have been called "machines." This they are not, but organizations, in which there is play for human error and human genius. And it is out of these errors and these flashes of genius that the so-called "breaks" of the game come.

Much has been heard of the "perfect play" with which more than one of these games has been won. It was Rockne himself who said, and his saying has been echoed times without number, that "plays are plans." They fail or are carried out according to the precision of their execution in the face of the defense. If the attacking plans go through faultlessly there should be a touchdown, or at the very least either a notable gain or an arrival in a strategic position. The successful execution of a perfect play, therefore, means not only that the attacking plans have been perfectly executed, but that the defensive plans have developed a flaw. It is inconceivable that both sets of plans can be perfectly executed, for here we should have self-destroying terms. A perfectly executed attacking plan implies a loss to the defense. A perfectly executed defensive plan means a loss to the attack. A mere stopping of the attack at the point from which it started means a loss to that attack. So, obviously, the burden of proof is always on the attack. If then, the spectator will keep these values in mind, he will gain a much more just estimate of the work of the players.

But there is one more factor in the circumstance that a team is attacking which serves to destroy the obvious advantage of the defense. This is the fact that the team attacking is in possession of the ball, and the defending team can do nothing with it. There enters, therefore, the time element, which is a vital one in favor of the attack. In so close a game as are most of these encounters it will be noticed that despite the attempt to gain large slices of territory by the forward pass or by what are known as the "long gainers," each team is eager to stage a "march" down the field. Thus command of the play is held for many minutes at a time. It is frequently true that these "marches" often take more reserve power out of the attack than out of the defense, but up to a certain point they have their uses, and no two teams playing the game are smarter in this matter than these two.

There is nothing like a continued march to unsettle the defensive plans, so that sudden advantage may be taken of a man even so much as a foot out of position. Thus it is that the scoring often comes with the greatest suddenness. Victories for Notre Dame brought about in the past by such great players as "Chris" Flanagan and "Marchie" Schwartz, and for Army by such men as "Light Horse" Harry Wilson and Ray Stecker, were the fruit of this steady destruction of defensive plan to the point where the field general felt fairly confident in letting loose his scoring play.

The expert observer of this game in which two great forward lines are almost always engaged, concentrates on a study of these "marches" which are in the nature of preparation for the decisive thrust, whether it be along the ground or in the air. And to him who can discover the exact moment propitious for the launching of the "victory play" comes a glow of satisfaction not to be found in the study of any other game. Nor does any other encounter save an Army-Notre Dame affair so surely bring the desired moment. And that is the highest tribute that could be paid to the two coaching systems.

And, finally, they are "bitter-hard" games to win or lose, but clean as a used bar of soap.

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WHAT THE ELECTION TEACHES

By CHARLES WILLIS THOMPSON

THIS is December 3 and the election was held November 3, just one month ago. It is always the case that right after an election there are numberless analyses of its meaning, its causes, its lessons, and its effect on the history of the immediate future. They are necessarily based on information as yet incomplete, and the fact that they proceed from strong and able minds conversant with past parallels cannot, by the nature of the case, overcome that handicap to perfect accuracy of judgment. But always they are eagerly read and, in essentials, remembered, and so these first judgments color popular opinion on what next happens. Tiring of the subject, the reader pays scant attention to the corrections and modifications which these same analysts make as fuller information comes. For this reason the general view of an election remains askew in many ways, despite the efforts of the analysts; and this has its effect not only on history but on the events which immediately follow.

The object of this article is to condense what, after a month, are the real points of what happened November 3 and their future bearings. The dust has settled down, or the mist has cleared. Judgments apparently unquestionable at first are seen to have been hasty. What are the main points remaining, and what is their bearing on a future already beginning?

First, the apparent destruction of the Republican party is a mirage. It polled 40 percent of the vote, nearly; in 1920, the Democrats polled only 36 percent and yet remained as strong a party as when they won the election in 1912 through the accident of a division in the Republican vote, and far stronger than they had been at any time between 1896 and 1912. True, there are differences of a discouraging nature to today's Republican party, but that will be treated in later paragraphs.

Spectacular effects have far more effect on the imagination than the sober realities which accompany them; the latter are not noticed or remembered. For example, Roosevelt got 523 electoral votes and Landon only 8; that is spectacular. Means Republican obliteration, does it? But Roosevelt got about 27,000,000 votes and Landon about 16,000,000. That, and not the electoral vote, was the strength of the parties on November 3. To represent it truly, the Electoral College would have given Roosevelt 270 votes and Landon would have got 160; a severe Republican defeat, but nothing threatening extinction, and a defeat often matched in size by other elections which left the defeated party as lusty as ever.

Almost as spectacular seemed the fact that out of the forty-eight states the Republicans were left with only seven governors, the Farmer-Laborites and other temporary parties holding three, or nearly half as many. Sober second thought: those who voted for Roosevelt generally voted straight to make sure, and elected everybody on the ticket with him, and there is no counting on that happening again. Judging by history, it seldom does; and the next state elections are less than two years hence. Even in this election, taking New York as an example, Bleakley, the Republican candidate for governor, ran about 250,000 votes ahead of his ticket in the hopelessly intransigent Democratic city of New York. What does that portend? Think. If it had been upstate instead of the city it would have portended nothing.

Again. The first upshot was an almost unanimous chorus about the disappearance of third parties, often accompanied by moralizing about how their day was finished for all time. The Communists, for instance, polled so small a vote in New York as to lose their place on next year's ballot (but so did the Republicans in Florida, a thing which never happened in that state before). Haste in conclusions from mere surface figures leads to error. Communists, Socialists, Farmer-Laborites and members of other minor parties voted for Roosevelt, just as Republicans did; and no more considered themselves as having left their parties than did Republicans who joined the Roosevelt sweep. Roosevelt's vote, as I said in my last article, cut across not only all classes but all sub-classes, and was truly representative of the whole American people. This fact is as true of individuals in the smaller parties as in the greater; he got votes from Wall Street itself as well as from organized labor, he got them from everywhere. Nothing like it has been seen since Monroe's almost unanimous election in 1820; yet before 1821 was well begun the differences between his heterogeneous supporters were already creating new and even bitterer divisions, and his successor was elected mainly by those who afterward named themselves Whigs. And Roosevelt's support is even more heterogeneous than was Monroe's, a fact which I have not the space to demonstrate by history.

The foregoing paragraphs show how far the Republican party is from a knockout. Now for the opposite considerations, not a whit less meaningful for the immediate future. Today the Republican party is a mere shapeless pulp; but this is not due to its defeat by a percentage of 60 to 40,

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which historically has never been pulp-producing. It is due to the party itself, standing for nothing and not even knowing what it wants to do about anything whatever. It has got to become coherent again if it is to make any use of its 40-percent vote; and that is the task of leadership, not of the rank and file. To be sure, it is left without leaders; they will have to come, not to be searched for and found.

Avoiding history as much as I can, there is still a historical parallel which will enforce my meaning. In the Civil War the Confederates buffeted the Army of the Potomac around almost at will and hardly with exertion. Whoever might be the Union commander, he was sure to be disastrously defeated as soon as he got within gunshot of Lee. This lasted for years, for even at Gettysburg Meade did no more than repulse Lee, not defeat him; and by all the canons of probability the war in Virginia ought to have ended long before Gettysburg. Why didn't it? Because there was nothing the matter with the soldiers; the fault was with their too-clever commanders, until Grant came. Five different commanders, and not an inch of progress, that was the record. The story of the Army of the Potomac is the story of the Republican party from Hoover's relinquishment to the failure in 1936, and will continue to be its story despite the undaunted 40 percent unless, as in Grant's time, a right strategy shall appear.

Hoover's defeat (he got fewer votes than Landon, even though he did carry three times as many states as Landon) left the Republican party in a palsy; there is no other word for it. Its record from 1932 to 1936 is a parallel to Congressman Cobb's famous attempt to make a speech, his floundering without knowing what he was trying to say, and his pathetic appeal to Speaker Reed, "Mr. Speaker, where am I at?"—a question which added a phrase to the American vocabulary. "Where am I at?" was the party's question for all these years; and when the late campaign began it still had no idea where it was at.

Its attempt to be "at" something, at the Cleveland convention and later, consisted solely in an inept and fatuous effort to be all things to all men. In retrospect it seems incredible that the Republicans should have thought for a moment they had any chance to win, having nothing to offer. The idea at Cleveland was to get everybody in line by giving everybody a little, a little to Hoover, a little to Borah, a little to the East, a little to the West—but why go on with the endless list? In the campaign itself it became increasingly evident every day that all they had to offer was words. It is lucky for Landon that he was not elected, for it is now known that the appearance of harmony in ideas was only an appearance, and as soon as he was elected everybody from Hoover to Borah—or say Capper, since Borah is not much of a Republican—and including even John Hamilton, would have been flying at his throat for differing reasons. His administration would have been a wreck from the start.

All this criticism seems merely destructive. The question will arise in the reader's mind, "What, then, must the Republican party do to become coherent?" To begin with, nothing is clearer than that the supposedly clever policy of putting "the West" in supreme control, without knowing what "the West" means or what it wants, was the deepest possible abyss of stupidity. The West itself answered that question by throwing the new Western leadership in the ditch and voting overwhelmingly for Roosevelt. Landon's own state is usually mentioned because that result was somewhat spectacular, but every Western state from Midwest Ohio to the Pacific Coast voted just as Kansas did. "The West" in the minds of politicians is about as near the reality as an actor on the stage is like the same actor on the street.

The election demonstrated one thing to a marvel: that the bulk of that 40 percent which voted Republican lives and votes in the East. Hitherto the bogy-believers have not doubted that Eastern leadership of that party was imposed by a crafty and slick minority and represented only a few bankers in Wall Street. The election figures prove that what it represented was the Eastern rank and file, from the upper tip of Maine clear down to the last Republican voter in Delaware, where "the East" is regarded as ending. Any new and sensible Republican leadership will turn its face eastward—not forgetting that the real West was satisfied with that leadership and proved it in every presidential election.

But as to policies. Any rational policy must take as a basis the present-day division in thought, inaccurately called 'liberal" and "conservative." There is simply no use in trying to outbid the New Deal for the so-called "liberal" vote; every chip can instantly be covered and the pot raised. "Conservatives" as well as "liberals" voted for Roosevelt, and did so in 1932 too; the division is not as sharp as it seems. A "conservative" does not mean a fossil or reactionary; to conserve means to keep. For political purposes it means to keep what is good. It is often difficult to avoid overstepping the lines; a "liberal" often becomes a radical and a "conservative" a standpatter. True leadership, of whichever brand, would keep the horses in the road and apply the bridle.

In any event, nothing can be worse than an attempt to please both divisions of thought, as the Republicans tried to do. The Republican future lies in recognizing the difference in thought and manfully taking only one side, the conservative side, so as to give the people some issue to vote on; but to be sensibly conservative, not reactionary, and to make no false pretenses.

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AND NOW LET US HIBERNATE

By WILLIAM EVERETT CRAM

IT IS astonishing how quickly we forget the life of the past. Yesterday when looking over my boyhood's disconnected diary I ran across an item dated March 3, 1938, which held up with startling vividness the contrast between winter life in those days with the present. The aforementioned item referred to a case of the then-called sleeping sickness, and the awakening from it. It read as follows:

"Miss ——— recovers and becomes fully awake after two years and seven months of complete coma; her awakening three months ago having turned out to be merely temporary and followed by lapse to complete unconsciousness. . . . She is now well with normal temperature and circulation, excellent appetite and digestion, perfectly clear mind and comprehension of her surroundings. One amazing thing in this connection is that she keenly regrets her recovery to consciousness of normal life and has an intense longing to return to the supreme happiness which she experienced during those years of dream life, when all connection with what we call actuality seemed utterly severed and gone forever."

Further along in my diary I find under date of August 11, 1938: "Doctors have at last discovered cause and remedy of sleeping sickness in form of serum taken from woodchucks, dormice, bears, coons, etc., in the first part of their winter hibernation," and following this my comment: "But why and how do they—the doctors—draw any clear-cut line of distinction between the sleeping sickness of humans and the hibernation of animals?"

As I read over these extracts from my journal, the contrast between winter life in the north for humans and other non-hibernating creatures, then and earlier, with that of the present time, stands out clearly. It is so hard to conceive people of the present time deliberately choosing day after day, and month after month, of such dire conflict with wind and ice and snow from the beginning of winter until spring's return, in preference to the sublime and happy dream-filled rest and then joyous awakening when spring comes along; and yet this is exactly what they did and tried to force by law on everyone else. For, believe it or not, there are to be found among ancient files of newspapers, magazines and documents of the law of that period indisputable evidence that when the populace at large became possessed of the knowledge that sleeping sickness or hibernation, whichever we may choose to name it, is just a care-free vacation in dreamland, they one and all seized upon every available chance to get hold of the serum that promised such blissful relaxation and escape from the chill of northern winters and the tedium of endless struggle for that slight minimum of physical comfort to be obtained by work and toil. The law condemned all such smuggling and illicit barter of this serum. Even the Society for the Prevention of Cruelty to Animals went one step farther in calling upon naturalists and scientists alike to discover if possible some way of preventing winter hibernation among the wild life of field and woodland and meadow.

I was ten years old when that diary was written and can but dimly recall the life that went before. Certain features, however, come back in memory from time to time and of these perhaps the strongest is that of the feeling of envy that we of the middle and lower classes had toward the wealthy migratory sort who along with geese and bobolinks, thrushes and warblers, might journey south as whim and weather urged them, while we must stay where we were along with the rabbits and foxes.

But the law against the unrestricted sale of hibernating serum was forced in time to go the way of all such laws against which the multitude was so strongly opposed: still standing in the books of the law court, it was ignored and forgotten like the old "blue laws" of earlier days until all were free to choose how they should pass the winter and, as might very naturally be presumed, few indeed were those who chose the winter-long strife against the climate rather than dreamland bliss. Stores and offices were closed, mills shut down and the janitors took their prescription and went to sleep with all the rest.

It so happened that at that time I had engaged as hired hand on a most prosperous dairy farm, and for that reason the seasonal procedure in that occupation down to the smallest detail is clearly pictured in my memory. After the long days of summer pasturage over every acre of the farm, for the prehistoric summer work of hay making, and the raising of silage, grain and fodder for winter feeding, were of course no longer necessary, there followed the shorter days of autumn when milking and the cooling of the milk, as well as the cleansing of the milking utensils, must be done by artificial light; and then, as a rule about December 1, when freezing temperatures began to threaten, the veterinary came and administered to all domestic creatures the dose which brought on their winter hibernation. After that the farmer and his family and hired help, indoors and out, took their own injection and, tucked warmly in bed, slept until the last of March. The matter of terminating the sleeping period on time, as well as that of prevention of premature awakening before warm weather, was of course not brought to its present state of perfection until many years later, and yet on the whole worked out surprisingly well even then.

The one chief cause of the fanatical protest against human hibernation which arose when it first began to obtain popularity, certainly sounds absurd enough now, referring as it did to the undeniable fact that only in climates where the weather changes from extreme heat to unbearable cold during the twelve months, has the human race gone ahead in the way of physical stamina, rugged individuality, inventive genius or, for that matter, genius of any sort. The endless struggle against adversity of climate or hardship of any sort is, as anyone of us freely admits, absolutely necessary for that sort of development, but why it should ever have been considered worth while or in any case to be preferred to ease, enjoyment of life and the cultural refinement which comes with it, is one of the unanswerable riddles of the past.

Confound the luck! Here I've been delightedly congratulating myself, along with all other present-day inhabitants of the northlands, on our happy lot, ease, com-

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fort and security from all conflict with wind and cold or other hardship anywhere in sight. And then, with jeering laughter, comes creeping, creeping serpent-like from behind, dim memories of my boyhood days.

Winter, January, 1934, ten below zero, steely blue sky, keen whistling gale from N.N.W., and violet shadows on the crusted snow. My grandfather at eighty-eight driving the wooden-runnered ox-sled, pink skin, snow-white hair and souwesters, woolen comforter around his neck, woolen mitten and unlined cowhide boots, his keen blue eyes aimed direct into the icy wind. My father in his shirt-sleeves, swinging his axe on the windward slope, accurate as a cabinet-maker's chisel, and felling every tree to windward or leeward exactly where he plans it. Myself also in woolen muffler, mitts, caps and unlined calfskin boots; riding on the ox-sled, joyous and happy to be able to face the winter wind.

More than half a century ago. . . . The oxen striding northward through the snow, frost fringed, as is my grandfather's white beard, yet showing no more trace of any chill discomfort of the cold than he does.

And now the dull reality of today; pink-skinned I am, it is true, and soft and fat with flabby muscles and brain that calls a halt when called upon to work. The date October 9, 1999, the weather mild and balmy, and close at hand the medicine which I am planning to take before the slightest risk of conflict with cold winter weather. And next the coming spring, warm and soft with summer-time to follow. Dull and dreary season after season, an effortless life lacking all incentive to go on living or courage to die when the time comes.

I would to heaven that the doctors might find some medicine that would utterly blot out all memory of those days long past and of the history of our ancestors, so that we Northerners might go on in blissful ignorance of what has been; happy in the progress of our day and the wonderful achievement of modern up-to-date man.

Myrrh

When myrrh incumbent many days
Deep in the warm and fertile heart
Has burrowed dark and devious ways,
Life and loam are hard to part.

Seed of frustration's barren plain,
This resin takes a fibrous hold
And breeds a more malignant vein
Than the bright roots of gold.

More cloying, more abysmal sweet
Than frankincense, this fault is such
It feeds on old thoughts of defeat
And prides itself too much.

For bitterness is pleasanter
To nurse, and has a steadier growth
Than love of riches, or the stir
Of sly, slow-creeping sloth.

ELIZABETH GUNN VAN TINE

Communications

MORE CAREFUL REVIEWING

Bronxville, N. Y.

TO the Editor: The letter of "A Religious Teacher" in THE COMMONWEAL of October 9 on "Catholic Novels and Critics" deserves, and will undoubtedly receive, a good deal of attention from Catholic literary men and women as well as educators. On its constructive side it emphasizes the limitations of book lists and book reviews for the teacher who wishes to guide younger readers toward a wholesome appreciation in literature. It is to be hoped that suggestions will be forthcoming in subsequent letters; nevertheless, "A Religious Teacher" and the rest of us know that we cannot look to reading-lists alone for a satisfactory solution of the problem that has been raised. The teacher who is wise realizes that education for moral formation cannot be expressed in the neat formula—

Education : Pupil :: Reading-list : School-term.

In its only true sense, education is a deeply personal and continuous experience. If it can be forced into any formula at all, this one may be a more authentic realization of it—

Education : Pupil :: X : Sum of Understood Issues,

wherein X stands, of course, for the educable capacities of the pupil. It is not a frivolity to insist that all education is a graduated inoculation against scandal-taking, for one important aspect of its purpose is to give the pupil the power to use an ever-enlarging liberty of thought and action without moral shock which might bring in train moral paralysis and moral atrophy. The best means of securing so desirable if difficult an end are necessarily as various as may be appropriate to the individual cases, since the end has to be realized in the individual himself, so like others and yet so much himself. When "the little ones" are reading "Hamlet" in the third year of high-school their moral and intellectual formation surely should be strong enough to meet without undue shock the common occasions of scandal in life—and in literature. Only the wise teacher can know how to handle each pupil so as to prepare him to bear the moral tests which "needs must come" and which literature reflects from life. How a high-school youth may come to take scandal is not a process on which I claim competence to generalize, yet I venture to offer a limited observation for what it may seem worth and in the hope that it will mean for others as well as for myself a practical way of dealing with an admittedly complex difficulty. Auto-scandal, i.e., taking scandal spontaneously, occurs much more rarely than induced scandal, i. e., taking scandal out of imitation of an older person for the purpose of displaying precocity or other tentative attitudes of an ungrown adult.

If induced scandal is actually the commoner experience, then it is necessary to give more attention to the adult whose attitude will influence the younger reader. In short, the charges of "A Religious Teacher" mean that much of the current imaginative literature produced by Catholic writers is the occasion of scandal to the adult reader. These charges must have a standing as long as

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that of Catholic imaginative literature itself; Chaucer's apology for his comedic realism, for example, implies that he had got wind of scandalized criticism of his work which he wished, and which Chrstian writers since his time have wished, to dissipate by a common understanding of the writer's purpose. The very nature of a serious artistic work is such that what is called a *succès de scandale* signifies a failure. Either the writer has failed to realize his purpose and thus make his work understandable, or his proper audience have failed to conceive that purpose and complete his achievement, and in either event both the writer and his audience suffer, or if you prefer to phrase it in another way: both literature and society are poorer as a result of the misunderstanding. To do whatever seems needful for creating a good understanding between the writer and audience nowadays, or at least to obviate misunderstanding by pulling stumbling-blocks out of the way, is usually the work of the book-reviewer and his more leisurely brother, the literary critic. To clear away stub-toe scandals is the critic's business. How can he best go about this business?

As in most intellectual pursuits, approved fashions of making a good criticism change from age to age. Always the end has been the same: to formulate a valid sort of judgment on the book, sometimes primarily as a warning to the writer and his followers, sometimes primarily as a guide for busy or impatient or parsimonious or greedy or inquiring readers. The fashions change. At one time no book review was thought worth the paper it was written on unless, in stiff and rather obscure diction, it informed the writer how successfully he had observed the canons of composition for the form that he essayed and the reader how faithfully the writer had adhered to the traditional treatment of his subject. The fashions change. At another time, when writers and readers were quite sure that literary form is a quite uncanonical thing, the good critic edified everyone by telling as sensitively as he could what were the "adventures of his soul among the masterpieces." The fashions change. Later critics showed the reader how scientifically the writer had reproduced the social or geographical or economic background, how obediently he had submitted his tale to the requirements of Freudism or Taineism or Marxism, damning or blessing the writer accordingly and earning golden laurels for his own chaplet. Revolving in a mysterious course that allows them to repeat themselves with more subtle variations as tastes shift and interests command, the fashions change. But while they change, there still remain certain critical accomplishments that are classical monuments, durable in all the flow that washes around them as if the later tides of opinion were dreams. After the visions dissolved, Israel's stones kept their place for an altar.

A comparison of these monuments, different in their styles as they are, is the only technical preparation that a critic can obtain for his task. He is not merely a pious pilgrim to these monuments, bringing home a bit of stone or a memory of their inscriptions, if he is a good critic. He does not collect them, he compares them. From such a comparison as he must make, the present fashion of judging well has been developed. The critic nowadays who knows his craft is expected to keep in mind the author's interest in his own work and the interest of the public, the audience. He may be able to serve both with perfect disinterestedness by seating himself at one of the classical monuments and surveying the new work for the new audience from that vantage-point. Usually, however, this will not do: for one thing, the classical monuments are rather uncomfortable seats and, with the wind in the north, poor sounding-boards.

So the fashion has come about of criticizing a work in its own terms of reference. When the plan of the work is grasped by the critic, he tries to point out to the reader how well the writer has accomplished the purpose which he has set for himself. For the time being everything else is irrelevant, and what matters is how significantly the story (for example) is told in relation to its setting, its background, its plot and its characters. Beyond this the book reviewer has seldom the room to go, but the more leisurely and spacious critic can point out the relation of the work to the world of which it is presumably an "imitation" in Aristotle's sense. When he does this, however, he may easily slip off his subject into what is actually an autobiography or a commentary on the world at large. These undertakings, most of us think, are lapses from good critical form. Now, if the purpose of the author is made clear and interesting to a reader or prospective reader of a book that is being reviewed; if the theme and critical situations and main characters are examined even though briefly: has the reviewer not done a careful job? He has not done the reader's work for him, granted, nor forced the reader's thoughts. He has, on the contrary, led a reader in good faith to an approach from which the scandals have been cleared away. The reader should then be able to come to the work and after reading it judge for himself what its merits are.

Such, it seems to me, is a fair and judicial way to review a novel. It is not a way in which the reader can expect to find the hue and cry of a prosecution nor the pathos of a defense; its defect is the judicial defect: lucid and luminous but a trifle dry and austere. Novels are, of course, notoriously difficult to review properly. No other literary medium is at present so various, or so uneven. Under such circumstances a critic is all the more bound to deal considerately with his work, its author and the public. In consequence of this he is required to make imaginative adjustments and to enter into strange fictional worlds from which a less lively hope for literature would hold him back, and of which he must give a selective account to the readers who have confidence in the integrity of his judgment. Like "A Religious Teacher," he has to guide readers who are younger to a given work than he is, but to guide without compulsion. For this end careful reviewing is done. With a good deal of confidence in the work of the current Catholic novelists on both sides of the water, there is another reader who would say, not that reviewing which is more careful should now be done as if it had not been done before, but that more careful reviewing is necessary in order to make their works more widely appreciated and understood.

ANDREW CORRY.

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THINKING OF THE LEPERS AT CHRISTMAS

New York, N. Y.

TO the Editor: It has been customary every Christmas time to bring to the attention of the friends and benefactors of the Missions the Leper Fund appeal of the Society for the Propagation of the Faith.

I am sure, all will agree, that in the mission work of the Church there is no more touching and heart-rending activity than the marvelous and heroic work of our missionary priests and Sisters among the lepers. When you read their letters telling of the comfort and consolation they bring to the poor outcasts of the leper colonies, when you see the pictures portraying the afflictions of this terrible disease, and when you are told how much they stand in need of help, you feel as if you would like to broadcast this charity far and wide, hoping some generous benefactor blessed with this world's goods would assist such noble work.

"I know you will be pleased to know that we have 267 lepers under our care. For the past three years we have been forced to live with our lepers in the cemeteries, in huts made of bamboo and palm leaves," writes one of our missionaries. And he continues: "Experience has taught us that living in a cemetery amongst dirt, filth and vermin and with the rats actually chewing up our patients while they sleep, is not the most healthful spot in the world."

Such are the cases we try to help. May the Christ Child, during this Holy Season of the Nativity, inspire generous souls to help this charity and thereby win the Blessing of God Who cured the lepers when He walked this mortal earth.

Contributions to the Society for the Propagation of the Faith Leper Fund may be forwarded to the Diocesan Director or to the National Office of the Society, 109 East 38th Street, New York City.

REV. THOMAS J. MCDONNELL, *National Director, Society for the Propagation of the Faith.*

IN DEFENSE OF INTEREST

Chicago, Ill.

TO the Editor: I don't mind being called "old-fashioned" by so learned a man as Mr. Connery, but when he twists my words to mean something entirely opposite from their intent, I must beg leave to protest.

His letter, printed in THE COMMONWEAL for October 16, says that I admit that interest rates are now too high. The fact is, I never said or implied any such thing, though I did say that Mr. Keynes might be saying something like that. He also remarks that I "recognize" that the risk is now the greatest. I do not see how my words could have possibly been so distorted when it is perfectly obvious that the defense of interest was based on the theory that there is always risk involved in loaning money, but that since risks nowadays are, generally speaking, less than they once were, interest rates could reasonably be expected to decline. And of course they have declined, as investors became increasingly conscious of the change in conditions.

BRIAN J. DUCEY.

A READING FROM RODRIGUEZ

Peekskill, N. Y.

TO the Editor: As is my wont, I've been reading some back issues of THE COMMONWEAL, and I was struck with the enthralling message of Peter Whiffin's article in the July 3 issue, "A Reading from Rodriguez." Here is a weighty matter treated with ecstatic humor and penetrating clearness. How often do we ignore the sanctity that lies and grows in unostentatious souls, noting instead the noisy side of virtue!

The author convinces us that not all heroes stride up and down the front of the stage. Nor should the element of spectacle mislead us into an absorbing study of the whirlwind of vice. John Milton, in "Paradise Lost," virtually made Satan the hero of an epic. Are we not inclined the same way at times, dancing to the music of ostentatious virtue and shying away with dramatic delight and complacency from the staccato of unattractive vice? Even the divinely inspired Magnificat of Mary is filled with a beautiful reticence, and a refrain which seems to say, "I am what I am by the grace of God."

ALOYSIUS P. FLYNN.

OVERINSISTENCE?

Chappaqua, N. Y.

TO the Editor: The commendation of Father Parsons's work, "Mexican Martyrdom," by so eminent a student of Mexican affairs as Charles S. Macfarland, in your issue of September 4, 1936, is itself with its precious information an article most worthy of attention.

It would be interesting and instructive, however, if Dr. Macfarland would give us a few reasons why he considers some people were mistaken "in an overinsistence on action by President Roosevelt." Can people ever overinsist on our strict observance of treaties and hence on our withdrawing of a recognition the condition of which, "the promise of liberty of worship," has ever been so flagrantly ignored by Mexico? Did we not, far from overinsisting on that just demand, overlook it and timidly cry almost for a poor substitute in some clear and official condemnation by our President of the cruel and tyrannical persecution of religion in Mexico, which was never forthcoming?

LECTRIX.

PRESENT ARMS!

Webster Groves, Mo.

TO the Editor: Congratulations on the splendid article, "Present Arms," by Oliver McKee, jr., in your issue of September 4. Mr. McKee presents many extremely interesting and enlightening facts that the American public should reflect upon: that the Civil War and World War would have lost far fewer American lives if we had had an adequate army; that wars are not produced by armies but by various economic reasons and the psychology of a particular people; and that although they want a standing army of close to 200,000 men, the people of the United States will never again tolerate our army fighting on foreign soil.

CYRIL CLEMENS.

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Seven Days' Survey

The Church.—The solemn installation of Monsignor Joseph M. Corrigan as sixth Rector of the Catholic University of America, November 18, was attended by the Apostolic Delegate, two cardinals, more than eighty bishops and archbishops, important government officials, foreign diplomats, the official representatives of more than 300 American colleges and universities and an audience of 5,000 persons. * * * Anaxile Carassou, who at the age of twenty-one witnessed one of the apparitions of the Blessed Virgin to Saint Bernadette at Lourdes, died recently at Pau in her 101st year. * * * Jesuit Fathers in the Vicariate Apostolic of Pengpu, China, have opened nineteen dispensaries for the sick, where 2,179 dying pagan babies were baptized in one year. * * * Among the interesting data contained in "Old Historic Churches of America," a new volume by Edward F. Rines, published under the auspices of the National Society of Colonial Dames of America, is the fact that "at least four times from 1776 to 1781 the Continental Congress came to St. Mary's [Church of Philadelphia] in official attendance." Again "George Washington and John Adams attended a vesper service there in 1774. Washington was there again on Sunday, May 27, 1787. In the new church the first Independence Day celebration was observed July 4, 1779, by the first 'Te Deum' sung in the nation." * * * Reverend Ronald Knox, convert and author of "Sanctions," "Broadcast Minds," "Essays in Satire" and "Caliban in Grub Street" and other books, has been named a Domestic Prelate to His Holiness Pope Pius XI. * * * Ten percent of the 800 students at the Catholic University of Peiping, China, are Catholics. * * * Reverend John J. Wynne, S. J., one of the two surviving members of the original board of editors of "The Catholic Encyclopedia," will have a dinner tendered to him by prominent New York clergymen and laymen, December 8, to celebrate his sixtieth anniversary as a Jesuit.

The Nation.—In the face of a formal condemnation by the convention of the A. F. of L., the sea strike grew tighter with the walk-out of two more unions: the Masters, Mates and Pilots and the Marine Engineers. * * * The A. F. of L. delegates, at their convention, voted 21,679 to 2,043 to support the Executive Council order suspending the ten unions of the C. I. O. The big international unions supported the ban while most of the central labor bodies opposed it. President Green proclaimed with emotion, however, that "the door is still open despite this report." * * * The Supreme Court made an encouraging gesture toward the National Social Security Act by upholding the New York Unemployment Insurance Law by a 4-4 division, Justice Stone, sometimes considered liberal and sometimes conservative, being ill and absent. * * * The National Retail Dry Good Association proposed a sort of voluntary NRA for the merchants of the country. The merchants would work through state laws and voluntary agreements. * * * The National Executive Committee of the Socialist party determined to participate in the formation of national and local Farmer-Labor parties, preserving at the same time its own identity. The Executive Committee also spoke favorably, if indirectly, in favor of the change in union structure associated with the C. I. O. It likewise commended the cooperative movement. * * * Joseph E. Davies of Wisconsin, husband of Mrs. Marjorie Post Hutton Davies, who is a director of General Foods and famous for her wealth, was appointed Ambassador to Russia, a position which many observers thought was being deliberately left vacant as a protest against non-payment of debts. Mr. Davies has held many public posts under Democratic administrations, and is said to have contributed $15,000 to the party during the last campaign. * * * A hearing was held by an international joint commission during which the idea of building a deep canal from Montreal through Lake Champlain and the Hudson River to New York was strongly recommended. Such a project is predicated on the completion of the Great Lakes-St. Lawrence Seaway. Extreme opposition immediately developed against any such plan from persons connected with present communications industries.

The Wide World.—It was an exceedingly critical week in Europe. The Rightist attack on Madrid continued, despite harrowing winter weather that curtailed air fleet activities. Thousands upon thousands of refugees were being evacuated from a city devoid of safety, food and water. Meanwhile serious international complications developed. Following recognition of his government by Italy and Germany, General Franco announced that his forces would blockade the ports of Barcelona and Alicante to prevent shipments of supplies to Leftist forces. Warning was issued at the same time that assurances of safety to foreign vessels could not be given. This constituted a challenge to Great Britain, in view of previous German and Italian reactions to an attempted blockade by the Madrid government. Her statesmen at first attempted to secure recognition of both parties to the dispute, but the move was turned down by France. Thereupon London announced that British warships would defend merchantmen outside the three-mile limit, but that shipments of war supplies to Spain in British vessels would be officially banned. Then, on November 22, a mysterious shot damaged the Leftist cruiser Miguel de Cervantes, then outside Cartagena, and first reports stated that a torpedo "neither Italian nor Spanish" had been the missile used. This pointed directly at Germany. The resulting consternation affected London, Paris and New York. * * * A Soviet court at Novosibirsk, Siberia, condemned nine mining executives to death for alleged sabotage and espionage. The principal culprit was E. I. Stickling, a German engineer, who confessed that he had been active as an anti-Communist agent and that he had received aid from the

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German consul stationed at Novosibirsk. The German press countered with a violent attack on Russia, and it was confidently asserted in various quarters that a rupture of diplomatic relations might be expected. * * * Nothing further was divulged concerning the alleged pact between Japan and Germany. In Berlin, denials that a military agreement had been negotiated were frequent. Commercial statistics gave indications that the arrangement might envisage primarily the exchange of military informaton and war supplies. * * * The funeral of Roger Salengro, French Minister of the Interior who committed suicide following a bitter personal attack on his war record in the Paris *Gringoire,* was held in Lille. More than 300,000 people heard Premier Léon Blum declare that the only "vengeance" Salengro would have desired was a new libel law to prevent the recurrence of such tragedies. But a new wave of strikes and demonstrations started, and the situation was worse than ever before. A new plea for national peace and unity was issued by the French bishops. * * * The *Pariser Tageblatt* published an unconfirmed dispatch saying that an appeal to the Vatican by Danzig Centrists for aid in the current attack on the city's minorities had brought a reply urging dissolution of the group.

* * * *

Housing.—The National Association of Real Estate Boards, in convention at New Orleans, heard bullish reports from nearly all parts of the country. Construction, trading and rentals are up. One resolution adopted urges the creation of a federal mortgage discount agency and the extension of the National Housing Act "to make it more flexible and useful to business." A plea was made for lower taxes on dwellings to foster home owning. The convention approved a report which opposes housing projects built directly by the federal government, and proposes that the initiation of slum clearance and low-cost housing be left to "our cities and communities, where it belongs." In connection with the convention of the A. F. of L. at Tampa, attendants at a labor institute heard the problem attacked with more drama. Langdon Post, New York City commissioner of housing, warned of a dangerous housing shortage, similar to that of 1921: "If we get out of the depression people are going to say, 'Let's forget housing.' Sooner or later we must recognize that housing must be given to the people like education. If proponents of education 100 years ago had said that their idea would mean an expenditure of $125,000,000 by New York City in 1936, people would have dropped dead. . . . The only way to get action is to create the need. In that we will have tragic consequences. . . . There must be government subsidy for housing. That is paramount and fundamental." A PWA representative said: "When private enterprise demonstrates that it can and will provide decent housing for workers with incomes of less than $1,500 annually, then it will be time for the government to restrict its operations to those with, let us say, $1,000 incomes." A representative of the RA warned against suburban slums being created by speculators, and suggested that public leasing or owning of large tracts would help toward dealing with slums and blighted areas. "Until people holler for housing they will not get it. In England the demand for public housing has been so vociferous for years that no government could survive if it failed to heed that demand."

Resettling Tenants.—Secretary of Agriculture Wallace, Resettlement Administrator Tugwell and the latter's assistant and probable successor, W. W. Alexander, were taking an extended tour through the cotton belt, examining the share-cropper problem and the way the RA has been meeting it. On November 20, they dedicated the 5,800-acre Plum Bayou homesteads project in Arkansas. This is the oldest of ten demonstration homestead projects undertaken under the present budget of RA. One hundred young heads of families are taking over modernly equipped homesteads averaging 36 acres apiece. They will farm both for subsistence and for the market. The cost will run about $5,000 a farm and the resettlers will have forty years to pay. Reports indicated that Messrs. Wallace and Alexander have plans running less to this kind of cooperative method of getting share-croppers on their own land than Mr. Tugwell has advocated, their thoughts running more toward the establishment of individual ownership by methods such as are envisaged in the Bankhead bill. In Birmingham, Secretary Wallace gave a speech during which he said that in many cases share-cropping in itself might not be a bad idea. He said that in any case the tenure of tenants should be secure, that they certainly should not move on to a new farm every three years or so. All the officials agreed that no resettlement program can be the solution of the whole tenancy problem. Up to June 30, 1937, the RA will have spent about $260,000,000. It has assisted more than 950,000 farm families or more than 4,000,000 persons. It has made loans to 385,870 families, amounting to $93,316,611, and grants to 468,471 families, amounting to $19,316,738. During the drought it made loans and grants of $8,300,000 to 256,955 farm families. Working with committees set up by various governors, it brought a reduction of $32,820,000, or 25.6 percent, in the debts of 41,479 farmers. It has lent $1,700,000 to enable farmers to participate in cooperatives. It has bought 9,100,000 acres of substandard land and started to develop it properly. It has planned 44 and completed 19 rural resettlement projects; built 2,695 good rural homes of the 4,000 contemplated. Eventually, with present appropriations, 86 rural projects will be built for 10,000 families. Finally, three "greenbelt" towns have been undertaken.

The American Bishops' Meeting.—Eighty-nine members of the American hierarchy attended the annual General Meeting of the Bishops at the Catholic University in Washington, November 18-19. Archbishop Murray of St. Paul and Bishop Gannon of Erie were elected to the Administrative Board of the National Catholic Welfare Conference. Monsignor Michael J. Ready, Assistant General Secretary of the National Catholic Welfare Conference and Director of Speakers for the "Catholic Hour" radio broadcasts, was appointed General Secretary of the Conference to succeed the late Monsignor Burke. Archbishop

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Mooney of Rochester, Chairman of the Administrative Board, presented letters from Cardinal Pacelli, Papal Secretary of State, Cardinal Rossi, Secretary of the Sacred Consistorial Congregation, and Cardinal Serafini, Prefect of the Sacred Congregation of the Council, commending the American bishops for the encouraging reports they had submitted at the 1935 General Meeting, and the 1936 reports were presented by the episcopal chairmen of the various departments of the N. C. W. C., which include Education, Social Action, Catholic Press, Lay Organizations, Legal, Catholic Action and Executive. The N. C. W. C. reported that it had distributed 160,307 pamphlets during the year 1935-1936 and all in all 258,907 copies of papal encyclicals. The meeting issued a detailed statement on the affiliation of organizations with the National Catholic Welfare Conference. It extended congratulations to the Catholic Press Association on its silver jubilee. The bishops unanimously adopted a resolution of gratitude for the "wonderful and continuous Christian work of Mother Mary Katherine Drexel, Superior General and foundress of the Sisters of the Blessed Sacrament for Indians and Colored People," praying for the restoration of her health. They also sent a message of "sympathy and comforting encouragement" to the bishops, priests and faithful of war-torn Spain.

Connecticut Catholic Women Meet.—Valiant efforts have been made in the Diocese of Hartford to increase the membership and extend the influence of the National Council of Catholic Women. In many communities membership has grown by leaps and bounds; and numerous social and charitable activities have been undertaken. The sixteenth annual convention was concerned especially with the "youth program," which Bishop McAuliffe described as an effort designed to complete in the realm of moral and religious action what the National Youth Administration is attempting to do in other ways. It was shown by various speakers that much has already been accomplished. Miss Mary E. Smith and Miss Jane Millane described results obtained by training volunteer young people as leaders. To date, the experiment has been virtually limited in scope to Hartford, but it is expected that the work will soon be extended to the diocese as a whole. Social welfare work and social legislation were carefully discussed. It was pointed out that many proposed legislative enactments have an ethical core. Laws for the improvement of labor, the treatment of the insane, and the stabilization of educational progress were set forth in detail by Mrs. Herbert F. Fisher, state chairman on legislation. The Council provides a number of scholarships to students preparing for the Catholic institutions which train women for social welfare leadership.

Non-Catholic Religious Activities.—During International Golden Rule Week, which will be observed this year from December 13-20, "all citizens and particularly church members" are asked to "practise the Golden Rule by curtailing their own expenses for food, personal pleasures and luxuries, in order to give the money thus saved to their church or favorite charity for relieving hunger, unemployment and other preventable distress." From its office at 60 East 42nd Street, New York, the Golden Rule Foundation sends out to all inquirers carefully prepared economy menus drawn up by dietiticians to enable the well-to-do to share the frugal diet of the poor and make a considerable saving on food. * * * The first mass meeting to raise $400,000 for the 14,000 Christian refugees from Germany was held in New York, November 22, under the auspices of the American Christian Committee for German Refugees and the Greater New York Federation of Churches. Similar meetings in behalf of these refugees in France, Denmark, South America and the United States will be held in coming weeks in various parts of the nation. A series of weekly radio talks began Wednesday evening, November 25. * * * To meet a building indebtedness the congregation of the Van Buren Methodist Church, Indiana, rented and borrowed 16 acres of land on which they raised this year: 23 tons of tomatoes, 14,900 pounds of sweet corn, 600 pounds of popcorn and 150 bushels of potatoes. As a result an indebtedness of $3,600 was cleared up, the church was repaired and insurance premiums were brought up to date. * * * The Society of Friends are projecting at Swarthmore, Pennsylvania, "the Jane Addams Peace Collection," an unusual collection of personal letters, pamphlets, clippings and books in twelve different languages. Arranged and catalogued in the Friends' Historical Library at Swarthmore College, they will be available to the public for study and research.

Esprit *Faces Spain.*—The French magazine *Esprit,* which is the organ of a group of "personalists," and run by brilliant, socially minded Catholics, has many collaborators who are Spanish Catholics. The November issue treats the "Question of Unknown Spain," two articles of testimony coming from Catholics in Spain. The editor, M. Emmanuel Mounier, introduces the "witnesses" with several pages trying to put forth the general attitude of the group on such problems as the Spanish revolt presents: "The problem is not posed for us in those apocalyptic terms to which one loves today to reduce the most heart-rending human situations. 'Saint Franco,' the 'monsters' of the Popular Front, an eminent university professor wrote me. Alas, when the intellectuals of the Left or Right start to put their questions in this fashion, what right have they any longer to vindicate the defense of a humaneness which they betray by the very manner in which they speak of men? . . . It is not the business of either of our two witnesses to take the truth from one camp and put it into the other; we leave that work to partizans. It is a question precisely of showing that the truth is divided, torn, and men with it. . . . For four years, and we were not the first, we have been crying out a warning, on the one hand against the compromising confusion of spiritual values and the established disorder, and on the other hand against that systematic obstinacy that is used to animate necessary revolutions only by blind resentment, stirring up a cold technical passion. . . . Will this public tragedy serve as a public lesson? Alas! Lying redoubles violence; men simplify themselves a little further,

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even in France, before a drama which ought, for its first effect, to disturb them in their simplifications. . . . As for us, until our mouths are closed by a gun shot, we will not cease to work against the current of fear and hate; we will redouble our efforts to the point of victory or exhaustion, in order that that final divorce of spiritual forces from popular forces will not be consummated in indifference. What we expect from debates like those which follow is not to strengthen us in our prejudices, but, quite the contrary, to lead us away from all simplifications, and to make us love truth more than our passions." Of the Spanish Catholic witnesses, one is fighting with the government forces, and the other has made a "double refusal," not supporting either side.

Magazine Articles of Religious Interest.—We greet an attractive new magazine, the *Journal of the Associated Alumnae of the Sacred Heart,* the first number of which is dated October, 1936, and contains papers by Virginia Taylor Klose and others. The London *Tablet* began to publish, in its issue of November 14, some sermons by Father Gerard Manley Hopkins. The subject of the first is the Paraclete. *America* for November 21 contains the first of several papers on the Spanish situation by Harry C. Plummer, formerly a resident of Barcelona. *G.K.'s Weekly* for November 5 has an interesting unsigned article, "The Spaniard," which tries to find reasons why Spain "fell a victim to the organization we sum up in the word Moscow." The *Catholic Herald,* of London, in its issue of November 13, summarizes entertainingly the German reaction to Mr. Roosevelt during and after the last campaign. *Thought* for September carried a thought-provoking article by Father John La Farge on "Present Interdependence and the Future World Society." In the November *Clergy Review,* Father C. C. Martindale dedicates a fine essay to the memory of two illustrious men — Monsignor Frederick C. Kolbe and Father De Hovre. The November *Catholic World* offers in particular editorial comment entitled "President Roosevelt's Communistic Sympathies?" We notice also in the November *Ecclesiastical Review* a scholarly article by Dom Thomas Verner Moore on a morbid but worthwhile subject, "Insanity in Priests and Religious." It conveyed a fine impression of some strains to which religious are subjected without much understanding by the laity.

Estimates of Mr. Crawford.—Highly favorable opinions of the work of Francis Marion Crawford, whose vogue was at its peak twenty-five years ago, appear in "American Fiction: An Historical and Critical Survey," by Professor Arthur Hobson Quinn (New York: Appleton-Century. $5.00). He writes: "Marion Crawford possessed the two main requisites for the writing of historical novels. First he had a wide knowledge of history, so that whether the story is laid in England, France, Italy, Spain, Arabia or Persia, the atmosphere has the illusion of verity. But this knowledge would not have been sufficient without his vivid imagination. This created living men and women under fictitious or historical names. It was his imagination which could survey the gathered facts in a broad vision and fuse them into those admirable descriptions of the movements of social progress or decay or those comparisons of racial characteristics which illuminate the pages of his romances. How much he can pack into one sentence!" And again, "Another of Crawford's virtues is his liberal attitude toward all forms of belief and opinion. In each he sought what was best, although he never hesitated to criticize what was weakest. . . . The final impression he leaves is that of the supreme entertainer. He is rarely dull. The man who wrote forty-five novels could not always be at his best. But his really great inventive power, his unflagging industry, his sense of 'the story in it,' his belief in hearty romance, his powerful imagination, his grasp of material, ancient or modern—all these, combined with a style clear, forcible and unaffected, make him an artist who may rank with any novelist of his day." These views are more favorable than the verdicts of most recent critics have been.

* * * *

Bootleggers of Coal.—The workable anthracite of the nation is concentrated in a small hilly section of eastern Pennsylvania, chiefly in Schuylkill, Northumberland and Columbia counties; 85 percent of the mines are owned by a few large coal companies. The industry reached its peak in 1925 when 90,000,000 tons were mined. The substitution of oil burners and gas furnaces in domestic heating and the electrification of certain railroads have been instrumental in reducing the demand to 45,000,000 tons today. F. Raymond Daniell, who has just concluded an extensive trip through this region for the New York *Times,* has found the most remarkable conditions there. In the Pottsville region, where the operators have shut down 50 percent of the mines, and the Shamokin district where 17 percent are closed, there are thousands of men and boys earning $3.50 a day openly working the closed mines. They usually work in a team of four with an old auto supplying the power to haul the coal to the surface. It is then taken to crude but profitable coal breakers that have been set up along the highways. Finally it is taken by ill-paid truckers and sold in Pennsylvania and neighboring states at $2 a ton less than the market price. This year it will amount to more than 10 percent of the nation's anthracite sold. So far efforts to stop the practise are unavailing. The state will not allow the employment of private police and the companies' property rights are not upheld by juries in the local courts. Local stores are experiencing a minor boom as a result of these illegal operations and throughout the region generally public sentiment is with the bootleggers. The state's strict safety laws are violently disregarded and as a result deaths among the miners average one a day, chiefly due to cave-ins. Radicals have organized 8,000 of these miners into the Independent Anthracite Miners' Association, an organization which exerts considerable political influence and keeps the large coal companies in hand by threatening the destruction of their property. Governor Earle wants nationalization of the mines, but because of the shrunken market, resettlement or new industries seems to be the only permanent solution of the miners' serious plight.

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The Play and Screen

200 Were Chosen

AT LAST the American theatre has discovered a dramatist, of what might be called the proletariat, who can be fair. Mr. W. P. Conkle knows the suffering Western farmer and sympathizes with him, but he knows that some of his suffering is inherent in his own shortcomings. He also sympathizes with the government in shipping 200 of these farmers to an Alaskan valley, but he knows that governmental effort is at times stupid and inefficient. From this clash of human frailty and stubbornness with governmental red tape arises the drama of "200 Were Chosen." We see the settlers arriving, filled with hope after two years on relief, and their consternation when they find the government has not provided the houses it promised them. The settlers build their own houses without following governmental specifications and when they are told they must tear them down and build them properly they refuse and proceed to sit down and sulk. The sergeant thereupon refuses them rations, and deprived of proper food their children fall sick, and some of them die. Then in despair they pull down their houses to build a hospital. The sergeant is removed and his successor proves that he understands the problem, and the play ends with the settlers setting to work to build the houses as they should be built.

In Mr. Conkle's play the individual is subsidiary to the mass, and yet he has contrived to make each figure a different human being. Moreover, he has actually been able to make mass action dramatically interesting, and rarest of all he has kept his head and has refused to wave the red flag at the bull of capitalism. In producing this play the Actors Repertory Company proves to be the ablest group of actors now working in the American theatre, and Worthington Miner a director worthy of his artists. It is almost impossible to select single names, but mention ought to go to Anthony Ross, Kathryn Grill, Dorothy Brackett, Rose Keane, Will Geer, Robert Porterfield, Paula Bauersmith, Neill O'Malley, Aldrich Bowker and Frank Tweddell. "200 Were Chosen" is an interesting play about personally uninteresting people, superbly played and ably directed. (At the Forty-eighth Street Theatre.)

Johnny Johnson

PAUL GREEN'S play with music by Kurt Weill is a brave and at times successful attempt to project an anti-war play with a sense of humor. Johnny Johnson is a young Middle West American who believes in peace, but takes war propaganda at its face value until he is disillusioned. Then he tries to prevent the Allied General Staff from ordering an offensive, lands in an insane asylum, and ends by selling toys on a street corner. Had the play itself been less naif, and as good as Mr. Green's lyrics and Mr. Weill's music, it might well have been a landmark in the American theatre. It opens well. Mr. Green knows American middle-class life and character, but when he gets to Europe, and later to the insane asylum, his touch falters, and the hand of the amateur appears. The scene with the General Staff might have been admirable; the conception is there, but the execution is feeble. Only at the very end does the play recover the flavor of its opening scenes. The Group Theatre has put its best foot forward in its production, and has found in Russell Collins an ideal Johnny Johnson. Mr. Weill's music is delightful; it is catchy, yet it has bite and savor. That it is not always sung as it deserves is true, and yet it always gets over. And it is of good omen that the Group Theatre has at last realized the virtue of laughter. Hitherto its propaganda plays have wielded bludgeons and thrown vitriol. Bludgeons have a way of missing their mark, and vitriol gets blown back into the throwers' faces, but well-aimed laughter always scores. (At the Forty-fourth Street Theatre.)

GRENVILLE VERNON.

Winterset

THE SEVERE limitations of action and setting depart immeasurably and noticeably from film formula, jeopardizing the attainment by "Winterset" of as strong a dramatic grip in this new form as that which prevailed for two seasons on the stage, bringing to Maxwell Anderson, its author, the Pulitzer Prize for the year's best play. A splendid cast, several coming from the original, including Burgess Meredith and Margo, take full advantage of the opportunities afforded for strong performances, but that alone is not sufficient to develop the wide interest created by the original. The stirring starkness of the Anderson play makes for a somber motion picture, and as the sweeping powers of the camera are not needed there becomes apparent the advantage of the stage over the screen when appearances of the actors are confined to a single setting under strong dramatic circumstances.

The motion picture on its own, however, is a courageous undertaking of unquestionable artistic and production merit. "Winterset," too, remains the same strong preachment against the miscarriages of justice which frequently punish innocents solely on the strength of circumstantial evidence. There is a dark tone of a Sacco-Vanzetti color in the tragic story of a derelict orphan lad who, bitterly cynical, aims in life for vindication of his father, electrocuted for a murder of which he was innocent. Except for a few opening scenes, which are staged in an unnamed Eastern mill town, fifteen years ago, the action all takes place in the squalidness of New York's lower east side on the river bank, in a steady downpour of rain, at a time that is near the end of winter, a bitter season in any tenement district, and from which the title was inspired.

Go West, Young Man

SOMEONE has said that the sex in Mae West's newest picture is of elephantine subtlety. Vulgar would be more explicit, with the added disadvantage of establishing a new low mark in entertainment for the Mae West series. There is speculation, too, as to whether the net results of the Westian histrionics enjoy an immunity from the Production Code Administration in Hollywood. It is unadulterated Minsky, rating from the Legion of Decency a "Class B" stamp—one shade this side of condemnation.

JAMES P. CUNNINGHAM.

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Books

Mr. Yeats Selects

The Oxford Book of Modern Verse; edited by William Butler Yeats. New York: Oxford University Press. $3.00.

MR. YEATS'S is, I think, a most unusually interesting anthology. It would be difficult to find a more personal selection, indicating as this does on nearly every page the editor's choice among intuitions of truth or beauty; and yet the mirror has really been held up to modern verse, and the thing is revealed here, stark, for better or for worse. There is no doubting that the newer poets are far less exponents of "schools" than makers-plain of a trouble, a malady, which can be deplored but not ignored. It is doubtless hard to define. Father Hopkins and his friends noticed the first symptoms in their day, but in the poems of such newer writers as Louis Macneice and Dorothy Wellesley what must surely be the crisis of the fever is at hand. Not since the middle period of the Thirty Years' War had there been a comparable cultural phenomenon. All of which means that Mr. Yeats has bravely filled his book with odes to bones and corruption, because from these the sense of loveliness in our time cannot escape. And joy is expressed by sharp, savage symbols that emphasize above all its fleetingness.

There are fine Christian poets in this book, but they are terribly outnumbered even as their faith is now almost only a desperate sortie against the world. There are great, stanch worshipers of philosophy, like Bridges and Mr. Yeats himself, but the dominant moderns have sharpened thought to a brittle point of denial. But out of this in turn new affirmations are visibly coming. We shall, if the poets are correct, soon witness a clash between tumultuous heresies and orthodoxies. It was a brilliant notion to set at the beginning of this book Pater's Mona Lisa piece. What belongs at the end nobody can now say.

Mr. Yeats's introduction, which incidentally makes clear the reasons why American poetry could not be included, is persuasively right in the main as well as in detail. It would seem impossible to face more adequately the history or the drift from inside the confines of poetry alone. The limitations of those precincts we know, and so in his own fashion does he. How admirable the glimpses, for instance, of Father Hopkins and Ezra Pound are, the reader must see for himself. This introduction has true critical value, though to be sure the selections themselves precede this in importance. Sometimes, of course, the personal note intrudes uncomfortably. It is strange that Father Hopkins's "Windhover" should not be here, or that one is offered no lines from Bridges's "Testament of Beauty." So bounteous a helping of Oliver St. John Gogarty and (to my mind at least) so huge a slice of Sacheverell Sitwell seem like emphasis on fare to Mr. Yeats's liking. Yet these things, and all namable omissions, are trifling. Less easy by far to swallow is the complete hostility to the romantic lyricism produced by the war. Can one say justly that it was less genuine or sincere than the reaction which it itself evoked? In time,

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the youth of Rupert Brooke will seem less garish, one imagines, than Auden's. It is strange Mr. Yeats should not have sensed that.

But the book as a whole is dead right.

PAUL CROWLEY.

Educational Attitudes

A Humane Psychology of Education, by Jaime Castiello. New York: Sheed and Ward. $2.50.

THE ADJECTIVE "humane" in the title is clearly a challenge to contemporary educational psychology, and is an indication of the special point of view of the author. His own explanation is: "In speaking of a 'humane psychology of education' the word 'humane' is used then in this last sense, indicating therefore a psychology which will not be concerned exclusively with the animal urges of man, which will not reduce the human functions to animal activities or to mechanical jerks in the style of the knee-reflex, but which shall take into account man's entire nature, animal and spiritual."

Father Castiello himself emphasizes the use of experimental data as well as the introspective data of great geniuses. It might be said that the book would have been greatly strengthened if the experimental data had been actually quoted and interpreted, as does Father Lindworsky in his "Training the Will" (Willenschule). That would have been a great service to Catholic education. It is not enough to say that the experimental data, for example, on the higher functions is summarized in the not-yet-translated-into-English "Lehrbuch der experimentellen Psychologie" by Frobes. The mind-body relationship must be treated more specifically in a humane psychology of education than Father Castiello does.

The book is, however, a welcome relief from much of the sterile formalism that characterizes our rational psychologies. The author himself knows the experimental data, and is conscious of it in his introspective and analytical discussion. However, the integration or synthesis of the whole subject, which we might properly have expected from Father Castiello's excellent articles, is not realized in the book.

There is no fundamental preliminary analysis of human experience, or human personality so that we can see where the details fit. There is, too, a lack of definition of such terms as "urges" for example. The book is made up of three parts. The first, called the "Raw Stuff of Personality," deals with an analysis of thought, beauty (creative activity) and character (self-making). Each is taken up as a separate problem. Heredity, which is discussed under creative activity, does not seem from the discussion to be equally effective or operative at all in the two other domains. This is an indication of the lack of integration in the book. What Father Castiello says about heredity is applicable to all three subjects in this part of the book, but the connection is not made. The title of this first part is not an accurate indication of its contents.

The heading of the second part, called the "Moulds of Personality," is not happily chosen. This is a discussion of the subjects of the curriculum. The extraordinarily

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fine discussion of the classics we have become familiar with in *Thought*. There is no evidence in the text of the wide-ranging contemporary bibliography on this subject. The comment is very unequal in value.

The third part of the book deals with Christ as the "Ideal of Personality." The "Educational Conclusions and Practical Applications" do not grow out of the preliminary discussion.

The various subdivisions of the book seem more like a series of essays than a unified presentation of educational psychology. Perhaps that is what the author intended. From this point of view the various parts of the book are merely so many illustrations of aspects of a humane psychology of education.

The significance of the book lies largely in its emphasis on man's spiritual nature as against the current animal conception of man with its materialistic and mechanistic interpretations. It is against learning as "bond-making," "stitching together," or gluing together mental images. It emphasizes the psychology of self, as no other Catholic book does, except Aller's "Psychology of Character." The book is indicative of a direction in which Catholic psychologies of education must go if they are to be seriously considered from the standpoint of scholarship and service.

EDWARD A. FITZPATRICK.

A Laird at Work

Sand Castle, by Janet Beith. New York: Frederick A. Stokes Company. $2.50.

JANET BEITH is known to a million people as the author of "No Second Spring," a $20,000 international prize novel. She has worked three years upon her second published novel, "Sand Castle," a book of which both her English and American publishers may well be proud. It is not too much to say that "Sand Castle" justifies itself as a fine novel as much as its predecessor justified an international award. For this new book brings to its readers comprehension of and sympathy for the struggles of humanity in building pitiful little dream castles on the sands of those social and industrial wildernesses in which civilization began to bury itself some forty years ago.

The story concerns itself with the sons of a Scotch Laird who went to Manchester in 1889 to work in the textile industry, of the love of a girl for them, and of the inconsequentialness of some—but not all—of their human strivings. Miss Beith has the power to depict personalities and to make human actions seem as real as Dickensian. She is no second Dickens, however, but rather an artist who stands aside and lets the onlooker seek his own way among the industrial, social and military events described. There is the touch of tragedy when David dies, and something of the quality of an earthly resurrection in the book's ending. Also there is artistry in the telling.

"Sand Castle" deserves whatever large success it may achieve. In a time when many novels, both good and brilliant, are being written, very few succeed in satisfying the reader and making him feel so well the harmony in mere being.

LLOYD ESHLEMAN.

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Sanctity for Its Own Sake

Salavin, by Georges Duhamel; translated by Gladys Billings. New York: G. P. Putnam's Sons. $2.75.

THE QUEST for beauty, truth or peace, when presented skilfully and not too dogmatically, awakens widespread interest in a fictional hero in these bewildered times. And although the first part of this moving psychological study was written orginally in 1920, it is difficult to imagine a more stirring portrayal of certain effects of unemployment—the strange games devised to while away the time, the growth of torpor and indifference, and above all the defeatist hoping against hope that no real job will be the result of the restless search for work. Duhamel's picture of the copyist's and the pitiful creatures who earn a few sous there, is but one of many instances of his unquestioned artistic sensitivity and his genuine sympathy for underprivileged humanity.

Louis Salavin's career is no mere propaganda for any form of social revolution either. He appears first as an unhappy, hypersensitive, overscrupulous young man who blames himself severely for his most idle thoughts and unexpected temptations. The loss of his job heightens these tendencies to introspection, and ten years later despite steady employment and a devoted wife he is still profoundly dissatisfied with his mediocre existence. He decides upon a life of sanctity and goes off to live by himself. His contacts with some very hazily sketched revolutionary activities bring him close to a coarse gallant and to a scientist who prides himself on his ability to look upon life as a disinterested spectator. Finally Salavin leaves Paris alone under an assumed name to minister to some of the most wretched of God's creatures in the heat and squalor of Tunis. Few would wish to follow him on this harsh life pilgrimage.

The book indicates more than anything else the folly of seeking sanctity for its own sake, and Salavin's conscious cruelty to his wife and mother in order to pursue his egocentric ideal is additional proof that the only sound motive, the love of God, was lacking. Salavin finally recognized his failure and the lack of humility which partly explained it. Duhamel has created a challenging character whose strange gentleness, patience and courage becomes more believable as the novel progresses, and his pages are intensely moving. But the result of it all is the raising of searching questions which the author seems unable to answer.

EDWARD SKILLIN, JR.

Common Sense

Keeping Your Child Normal, by Bernard Sachs, M. D. New York: Paul Hoeber, Inc., Medical Book Department, Harper and Brothers. $1.50.

DR. SACHS takes for his subtitle, "Suggestions for Parents, Teachers and Physicians with a Critical Estimate of the Influence of Psychoanalysis." He was a former president of the New York Academy of Medicine, and president of the first International Neurological Congress, so that he speaks with authority. If you want to know definite medical opinion with regard to child raising

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and the applications of psychoanalysis, you will find them here. He warns at the very beginning against fads and fashions in child rearing: "Children raised on purely scientific methods by mothers with a smattering of psychology have often been misfits in a social and family sense." He insists that there are two parents, "We men love to go into raptures over the 'maternal instinct' and are silent on 'paternal duty.'"

Dr. Sachs's chapter on "The Use and Abuses of Psychoanalysis," ought to give the deathblow to that fantastic subject. He particularly condemns dream interpretation, so much abused. He asks pertinently: "Does it necessarily follow that every time you dream of an apple you are making veiled references to the Garden of Eden or to the story of Paris?"

What a consolation it must be for many mothers who feared that they were behindhand in rearing their children to have Dr. Sachs's authority for the sentence: "The Oedipus complex is a mere fabrication that cannot be countenanced as embodying a fact that is to be accepted either in psychology or in medicine. . . . Some day infantile sexuality will go by the boards as the Oedipus fantasy has gone." A reviewer is tempted to quote more of Dr. Sach's sentences, so full of common sense. One at least must be given: "Wherever we take up the doctrines of the psychoanalyst, they seem to lead to rank absurdities and also to contradictions."

JAMES J. WALSH.

Silver Towns

Black Range Tales, by James A. McKenna. New York: Wilson Erickson. $3.50.

JAMES A. McKENNA wandered into the Black Range district of New Mexico in the year 1877, and except for a few excursions to the mines of Colorado and California has lived there ever since. He saw the great days of silver in New Mexico and the growth of the silver towns. He himself helped to make the history of silver in that country.

This is the book of his recollections, and it is a good book in more ways than one. Mr. McKenna is informative on all things concerning the prospector. He is always definite on such matters as methods of work, dress, roads, trails, terrain and so forth. His account of the Apache troubles, which is as graphic as it should be, considering that he was a witness to them, carefully includes names, dates, places and numbers of men engaged. That of course is the kind of memoir worth something to the historian.

It will be worth more because Mr. McKenna knows how to tell his story. Years of practise over the camp fire made him proficient in this business. The result, in a chapter called "Danny's Troubles with the Devil," is about as good a short story as has ever been written in America. To those who have not read the book, this will seem a most extravagant statement. It is not. The real thing is rare enough, and there is no mistaking it.

The book has an introduction by Shane Leslie, and a number of woodcuts by Howard Simon.

VINCENT ENGELS.

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The "Ragged Army" Saint

La Fidèle Histoire de Saint Jean Bosco, by Pierre Cras. Paris: Desclée de Brouwer. 12 francs.

THIS new version of the amazing life story of Saint John Bosco (1815-1888) is thoroughly convincing because it is all but completely objective. Pierre Cras quotes liberally from actual conversations of Don Bosco and first-hand testimony of his contemporaries, and purposely outlines his extraordinary career in so straightforward a fashion that no interpretative flights are necessary. The author hews closely to the general outline found in other biographies but often goes into greater detail and supplies a number of new and intensely revealing incidents. Phenomena like the multiplication of hosts at Holy Communion in time of need—which Don Bosco abruptly reminded a startled disciple was far less remarkable than transsubstantiation itself—levitation at Mass, multiplication of food, eleventh-hour appearances of wealthy donors previously unknown and the reading of hearts abound in these inspiring pages. Behind it all burns a faith that will not be denied. The world had only contempt for Don Bosco and his ragged army of shelterless boys but in the end the Pope, cardinals, bishops, priests and people of every rank, besieged him for his inestimable counsel.

Details

Metternich, by H. du Coudray. New Haven, Conn.: Yale University Press. $4.00.

THIS book, confused in its style and its architectural arrangement, is not easy reading. It lacks the synthesis, the clarity, of Algernon Cecil's recent life of Metternich. The final effect is one of annoyance that so much admirable scholarship and so many pungent reflections should have had so little sense of arrangement or of selection. Miss Du Coudray's book gives all the details of Metternich's diplomacy, but no clear picture of what Metternich the man was like. Even the final nature of his work becomes lost in the detail of its accomplishment. The book, valuable in its content, needs clarifying, pointing up. Then it will be not only valuable but readable.

CONTRIBUTORS

REV. JOSEPH F. THORNING, S. J., chairman of the Europe Committee of the Catholic Association for International Peace, is professor of sociology and acting dean of the Graduate School of Georgetown University, Washington, D. C. He is the author of "Religious Liberty in Transition," "Security, Old and New," and other books.

BENJAMIN FRANCIS MUSSER is editor of *Contemporary Verse*, associate editor of the *Monitor* and contributing editor of the *Greenwich Village Quill*, and the author of many books of which the latest is "The End of Singing."

REV. GEORGE THOMPSON is pastor of the Church of the Madeleine, Portland, Ore.

HERBERT REED is "Right Wing" among American sport writers.

CHARLES WILLIS THOMPSON is a veteran political correspondent for New York journals and the author if "Presidents I've Known and Two Near Presidents" and other books.

WILLIAM EVERETT CRAM is a New Hampshire farmer and writer whose works include "Little Beasts of Field and Wood" and "American Animals."

ELIZABETH GUNN VAN TINE is a New York poet.

PAUL CROWLEY is a translator and writer of literary comment.

EDWARD A. FITZPATRICK is dean of the Graduate School of Marquette University and president of Mount Mary College and the author of several books.

LLOYD ESHLEMAN is a writer of reviews and critical articles.

EDWARD SKILLIN, JR., is a member of THE COMMONWEAL staff.

JAMES J. WALSH, M. D., writer and lecturer, is the author of many books, among them "Makers of Modern Medicine" and "History of Nursing."

VINCENT ENGELS writes for current periodicals.

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